Hobart Coll Library
Jan04

Price, 5 Cents.

The Living Church

VOL. XXVIII. MILWAUKEE AND CHICAGO, JANUARY 24, 1903. No. 13.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, $2.25 per year. If paid in advance, $2.00. To the Clergy, $1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH ANNUAL, $2.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH ANNUAL—a combination desirable in every family—$3.15 per year.

The Living Church Annual

A Church Cyclopaedia and Almanac, for the year 1903; issued at Advent. Contains full history of the events of the Church during the preceding year. Paper, 35 cts.; cloth, 60 cts., postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collects, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

LATEST PUBLICATIONS

THE GOWRIE CONSPIRACY and its Official Narrative

By SAMUEL COWAN, J.P., author of "Mary, Queen of Scots," and who wrote the "Casket Letters," with Index. Illustrated, 8vo, net $2.50. (Postage, 16c.)

"That singular event, the Gowrie Conspiracy, is one that appeals with more than common interest to all readers of history, as the obscurity in which it is involved gives it quite a romantic place in the annals of the seventeenth century."

THE MEDITERRANEAN: Its Storied Cities and Venerable Ruins

By J. T. BONNEY, etc. Beautifully illustrated with 20 full-page photogravures and a map, cover design in gold by Margaret Armstrong, Crown, 8vo, gilt top, in box, $3.00.

Three-quarter morocco, gilt top, head band and marker, $6.00.

"One of the most entertaining as it is one of the most artistic books of travel that we have read for some time.—*Pittsburgh Post.*

THE OLD BAILEY AND NEWGATE

By CHARLES GORDON. A history of this old famous prison from the earliest known mention to its destruction. 362 pages, 8vo, net $5.00. (Postage, 26c.)

"Graphically described . . . The illustrations add to the interest of the volume."—*New York Times Saturday Review.*

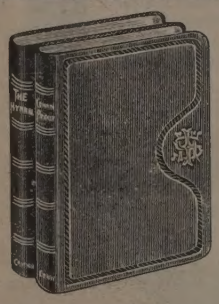
"A curiously entertaining volume on the most famous of English prisons."—*Philadelphia Press.*

IMPERIALISM; A Study,

By J. A. HOBSON, author of "The Social Problem." 8vo, cloth, 400 pages, net $2.75. (Postage, 13c.)

"Of great interest to the student and the layman."—*Buffalo Commercial.*

"Mr. Hobson's book will be of the greatest value to all students of the subject. The materials are well arranged, the various steps in the argument are set forth without confusion, and the style is everywhere clear and forcible."—*New York Times Saturday Review.*



Cambridge Prayer Books and Hymnals.

NEW AND EXQUISITE STYLES.

An entirely new edition of the 48mo Prayer Book in large type has been issued by the Cambridge University Press. It is the largest type in the smallest compass that can be had, and is far superior to previous editions, bringing the Cambridge edition nearer perfection than ever before.

Particular attention is called to our superb India paper editions. This is an entirely new paper; for opacity, thinness, strength and color this paper is without a rival.

Single Prayer Books .20 to $10.00.
Prayer and Hymnal Sets .60 to 13.00.

SUPERB EDITIONS OF BOOKS FOR CHANCEL USE.

JAMES POTT & CO., 119-121 West 23d St., NEW YORK.

Spaulding & Co.
(INCORPORATED.)
MANUFACTURERS of
ECCLESIASTICAL ART GOODS.

MEMORIALS
executed in Gold, Silver, Bronze, Brass, Marble, or Wood.

STAINED GLASS WINDOWS.
The only establishment in the West carrying exclusively high grade Church goods.
Correspondence Solicited.
CHICAGO, ILLINOIS.

EPIPHANY
Is the Season of Gifts.

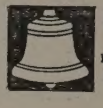
We have underway important commissions for ea ly delivery CORRESPONDENCE SOLICITED for work desired in Metal, Marble, Stone, Stained Glass, Carved wood. Send for Photographs and Illustrated Handbooks.

J. & R. LAMB
OFFICE 59 CARMINE St., NEW YORK.

CHURCH AND CHANCEL FURNITURE
of every description to suit every need and every purse. Special designs made to order.
Prices quoted on request.
New Catalogue sent free.
Correspondence solicited.
PHOENIX FURNITURE CO.
EAU CLAIRE, WIS.

AUSTIN ORGAN C
HARTFORD. CONN.
EXCLUSIVE BUILDERS OF
Electric and Tubular Pneumatic Organs
ON THE
AUSTIN UNIVERSAL AIRCHEST SYSTEM
Pat. in U.S., Eng and Can
Descriptive Book will be sent on application.

Monuments.
Send For Free Booklet.
CELTIC CROSSES A SPECIALTY.
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago



CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

CHURCH EMBROIDERIES
VESTMENTS, ALTAR LINENS.
All material supplied. Best gold thread at low rates
EMMA HAYWOOD, 165 West 94thSt., New York.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

COX SONS & VINING
70 Fifth Ave., NEW YORK.
Church Vestments, Embroideries,
Silks, Cloths, Fringes, etc.,
CUSTOM TAILORING.

CHURCH DECORATING.
We make a specialty of strictly ecclesiastical work and furnish sketches and estimates on short notice. Refer Bishop Nicholson. RUDOLPH PANDURO,
600—10th Street, MILWAUKEE, WIS.

MENEELY & CO. WATERVLIET, West Troy, N. Y.
Best Quality Copper and Tin CHURCH BELLS
CHIMES and PEALS No cheap priced grades.
THE OLD MENEELY FOUNDRY, Estab. by A. Meneely 1826.

PEWS - ALTARS - PULPITS
Send for Illustrations. Lowest prices Consistent with Good Work
Manitowoc Seating Works
FACTORY, MANITOWOC, WIS.

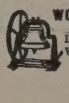
CHURCH WORK IN METAL & MARBLE
FURNITURE · DECORATIONS · MOSAICS
LYEIKE · ART WORKS 150 X 25th NEW YORK

CHURCH WINDOWS, FURNITURE.
R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York.

FOR CHOICEST NEW FLOWERS,
Vegetables and Fruits (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to JOHN LEWIS CHILDS, Floral Park, New York.

MEMORIALS WINDOWS, BRASSES, WOOD.
Highest Award, Augusta, Ga., Exhibition, 1901.
COLGATE ART GLASS CO.,
318 West 13th St., New York.

MENEELY BELL CO.,
CLINTON H. MENEELY, President.
Troy, N. Y. and New York City.
Manufacture a Superior Quality of Bells.



WORLD'S GREATEST BELL FOUNDRY Estab. 1837.
Church, Peal and Chime Bells.
Lake Superior Copper and E. India Tin used exclusively.
Write for Catalogue to E. W. VANDUZEN CO.
Buckeye Bell Foundry, Cincinnati, O.

THE
Overland Limited
THE NORTH-WESTERN LINE
California

Leaves Chicago 8.00 p.m. daily through to San Francisco and Portland. It is the most luxurious train on the American Continent. Private compartment, observation, drawing-room, dining and buffet-library cars, barber, bath, private reading lamps, telephone (for use at terminals). Less than three days en route.

ELECTRIC LIGHTED THROUGHOUT.

Two other fast trains leave Chicago 10 a. m. and 11.30 p.m. daily, with through service to San Francisco, Los Angeles and Portland via the

Chicago & North-Western
Union Pacific and Southern Pacific Railways

Write for particulars to
W. B. KNISKERN,
PASSENGER TRAFFIC MANAGER,
CHICAGO.

The Living Church

Vol. XXVIII. MILWAUKEE AND CHICAGO, JANUARY 24, 1903. No. 13

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising (except for the classified columns) should be addressed to this office. Classified advertisements (wants, etc.) should be sent to Milwaukee.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 peryear. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

PRINCIPAL CONTENTS.

Editorials - 431
Have we too many Clergy?—Laymen's Work—The Missionary Prize Competition—The Pennsylvania Bishops on Re-Marriage after Divorce.

Parish Question Box. Rev. Charles Fiske - - - - - - - - 434

English Chaplaincies in Europe. Rev. George Washington. [Illustrated] - - - - - - - - - - - - - - - - 435

Sunday School Methods in Brooklyn. New York Letter. [Illustrated] - - - - - - - - - - - - - - - - - 437

The Mission Field. Board of Managers - - - - - - - - 439

Evidence of Post-Reformation Use of Catholic Ornaments and Vestments in the Church of England. Chauncey Rea Burr, M.D., Ph.B. - - - - - - - - - - - - - - 440

What is Catholicity? III. The Bishop of Fond du Lac - - 442

Helps on the Sunday School Lessons. Rev. E. E. Lofstrom 444

Correspondence - - - - - - - - - - - - - - - - - - 444
The American Church Building Fund (Rev. M. J. Bywater)—As Popularly Named in Albany (Rev. Colin C. Tate)—Would it Smell as Sweet? (Rev. E. W. Worthington)—The Priesthood of the Laity (Rev. Wm. De Lancey Wilson).

Papers for Lay Workers. Mary J. Shepperson - - - - - - 446

Baring Gould—Priest, Author, Squire [Illustrated] - - - - 447

Glengarry School Days. XIX. Ralph Connor - - - - - - 448

The Family Fireside - - - - - - - - - - - - - - - - 450

Personal Mention, etc. - - - - - - - - - - - - - - - 452

The Church at Work [Illustrated] - - - - - - - - - - 453
Commission to Coöperate with other Christian Bodies concerning Marriage and Divorce—National Conference of Church Clubs at Pittsburgh—Death of Rev. E. J. Lion—Burial of Rev. Dr. Gold—Bishop Berkeley's Anniversary Kept in Middletown—Cleveland Religious Census—Large Missionary Gathering in Cleveland—Bi-Centennial at Chester, Pa.—Illness of Two Bishops—Name Discussed in Providence—Death of Rev. John Trimble, D.D.

HAVE WE TOO MANY CLERGY?

WE HAVE chosen thus to express the above question, which, frequently asked, is ordinarily couched in less emphatic language, in order to arrest attention. We shall consider the question wholly in a spirit of enquiry, and shall try to adduce germane evidence somewhat out of the beaten tracks.

We are usually met, at the threshold of the consideration, with one of two opposite fallacies, according to the bent of mind of the speaker. One is the statement that a clergyman "out of a job" and requiring a thousand dollars a year and a house for his support, can write every Bishop in the Church without gaining his requirement. *Ergo,* he is at least one too many of the clergy.

Or on the other hand, we are told that the theological seminaries have more applicants for graduate clergymen than they have men to supply. *Ergo,* there are too few of the clergy.

Passing aside the first of these arguments for the present, it is obvious that the second raises the question whether the young graduates from the seminaries do not merely complicate the case by supplanting older clergymen, who are thereby thrown out of work. It is obvious, further, that this might occur *indirectly,* as the result of a long line of clerical changes induced by the appearance of the new recruit on the scene. We have therefore chosen the somewhat novel expedient, of testing this question by taking the names of the first twelve recorded graduates of the General Theological Seminary in the class of 1895 (excepting one who died shortly after his graduation), and tracing the line of clerical changes which has either been induced by or has followed from his original appointment, until a position is reached from which no one was supplanted.

In doing this we have gone back to the year 1895, because the line of clerical changes resulting from one resignation or promotion, frequently extends over several years before finally reaching the point where either new work is introduced, or a clergyman is finally retired.

In the following table, the initial numbers designate the members of that graduating class referred to:

1. Rev. A. W. Bostwick, appointed *miss.* at Dansville, W. N. Y., in place of
   Rev. James P. Foster, who retired from active work.

2. Rev. David H. Clarkson, appointed *miss.* at Colorado City, Colo., in place of
   Rev. E. J. Harper, who removed to Canada.

3. Rev. Lawrence T. Cole, entered parochial work in 1898 as rector of Crawfordsville, Ind., in place of
   Rev. C. H. Schultz, who became rector of Bloomington, Ill., in place of
   Rev. W. H. Robinson, who became missionary at Newton, Iowa, where there had not previously been a resident priest.

4. Rev. Ernest V. Collins, appointed curate at the Messiah, Brooklyn, in place of
   Rev. St. Clair Hester, who became rector of St. George's, Brooklyn, in place of
   Rev. H. Richard Harris, who became rector of Grace Church, Philadelphia, in place of
   Rev. James S. Stone, D.D., who became rector of St. James' Church, Chicago, in place of

Rev. F. W. Tomkins, Jr., who became rector of Grace Church, Providence, in place of
Rev. Chas. H. Babcock, D.D., who retired from active work.

5. Rev. Thomas J. Crosby, appointed *miss.* at Belton, Texas, which had not previously had a resident clergyman.

6. Rev. Wm. V. Dawson, appointed curate at St. John's, Boston Highlands, in place of
Rev. John M. Page, who remained without cure till 1897, then became rector at Lebanon, Pa., in place of
Rev. James P. Hawkes, who became rector at Dedham, Mass., in place of
Rev. R. H. Starr, D.D., who became professor at the University of the South in place of
Rev. W. T. Manning, who became rector at Lansdowne, Pa., in place of
Rev. Chas. H. de Garmo, who retired from active work.

7. Rev. Richard W. Dow, appointed missionary at large in New Hampshire, being a new work.

8. Rev. Clarence M. Dunham, joined the Associate Mission at Trenton, N. J., at its inception, being a new work.

9. Rev. Augustine Elmendorf, became rector of Christ Church, Jersey City, in place of
Rev. John C. Hewlett, who retired from active work.

10. Rev. Alex. H. Grant, appointed missionary at Otego, N. Y., in place of
Rev. F. H. Farrar, who became assistant at Pendleton, Oreg., where formerly there had been no assistant.

11. Rev. Wm. B. Gilpin, appointed second curate at St. Michael's, Germantown, Pa., where formerly there had been but one.

12. Rev. Geo. Gunnell, appointed *miss.* at Leechburg, Pa., where formerly there had been no resident clergyman.

Referring to these twelve additions to the clergy list made from the class graduating at the General Theological Seminary in 1895, we have, then, the following result:

Four took the places of clergymen who retired from active work, one the place of a clergyman who returned to Canada, his former field of work, five made it possible for new missionary work to be instituted, and two made it possible to increase the number of clergy in parishes. Thus as a result of the ordination of those twelve gentlemen, there was a net addition to the number of working clergy of seven, while five simply took the places of retiring clergymen. It must be remembered, too, that there are about 135 losses to the clergy list each year by reason of deaths, depositions, and transfers to foreign Dioceses. A like number of additions is needed, therefore, in order that the list may hold its own.

In taking the places of other clergymen, it is apparent that the question might be raised whether the latter were retired voluntarily by reason of incapacity resulting from increased age, or whether they were still able and willing to work in God's vineyard, but were crowded out by the young men. In the four specific cases which appear from this table, it is obviously impossible to form a judgment, even were it not a question too delicate to consider in connection with names that appear in print. It so happens that we have no personal acquaintance with any of these four clergymen, or exact information as to the reasons why any of them retired from active work. The presumption—which may be unfounded—is that they have each passed the age of greatest activity. The question of work and support of the elderly clergy is one that is very perplexing; but it would require a greatly increased number of instances and very much more knowledge of personal cases than we have adduced in this brief statement to be able to say whether such are unduly crowded out of work by the ordination of new deacons. Passing altogether away from the consideration of these four specific cases of retirement, it is evident that there are among the non-parochial clergy reported in the almanacs each year, a greater or less number of clergymen who feel themselves able to engage in clerical work of some description if an opening should be offered them. How large a number are thus included can hardly be more than a matter of guess-work. Every effort is made in connection with *The Living Church Annual* to specify which of the non-parochial clergy are engaged in any form of parochial work; and after the attempt is made, there is still remaining a long list of non-parochial clergy not thus engaged. On the other hand, it is evident that at least a very large part of this list is composed of clergymen who are physically or otherwise incapacitated for work. How many are idle, so far as clerical work is concerned, because "no man hath hired them," it is wholly impossible to say. We have, however, adopted another expedient to discover how many there are who would take some form of clerical work if it were offered them, and with this result:

In The Living Church for Sept. 20th there appeared, side by side, the two following notices in the classified columns under the general heading "Positions Offered":

"Several clergymen among the white people of South Dakota. Salary fair, sure, and prompt. The high, dry air of South Dakota often brings health and good spirits to those depressed physically by the climate of the low lands. Address, Bishop Hare, Sioux Falls, South Dakota."

"Wanted—A Priest (deacon second choice) as curate for a city parish in the East. This is no snap. Hard work, much discouragement, and no pay, merely a chance to share with the rector half and half in what there is, including bed, board, and lodging. The opportunity to celebrate daily and an abundance of material to work on, the chief attractions. Address, A. B. C., The Living Church, Milwaukee."

Here were opportunities very diverse, the one in the West, which promised "Salary fair, sure, and prompt," and amidst conditions that must certainly be at least not unattractive to any clergyman who was willing and able to engage in the active work of the ministry. On the other hand was an Eastern offer, in which stress was laid upon the hardships, and it was evident that no applications were desired from any who were not thoroughly imbued with the spirit of work. Those who desire an easy living would undoubtedly not apply for the Eastern position; though Bishop Hare's advertisement might, it would seem, be calculated to draw out practically all who, being out of work, were both able and willing to reënter the list of working clergy.

Both Bishop Hare and the writer of the anonymous Eastern advertisement have very kindly placed at our disposal the information as to the result of the quest. Bishop Hare advises us that about thirty clergymen applied, nearly all of whom were already in active work, and each received full information in regard to two groups of missions, for each of which the salary promised from all sources would be about $900, in one instance subject, however, to a charge of $10 per month for rental of a mortgaged rectory, and in the other instance official traveling expenses being offered in addition to the salary. It is evident that both these offers are financially quite as good as the average clerical stipends and probably somewhat in excess of them, though certainly it is not creditable to us that such should be the case. After sending to the thirty applicants this information, Bishop Hare observes that about one-third pursued the matter no further; one-third declined; and the remaining third were for various reasons held by him to be unavailable.

It cannot be said, therefore, that the offer of work, bearing a larger remuneration than the average, and under conditions that certainly no able bodied and energetic clergyman should consider other than favorable, resulted in finding idle clergymen by whom such work would be desired.

The Eastern advertisement naturally elicited even less favorable response; which, however, would not be unexpected, because the evident intention was to have no applications except from those to whom hard work was the chief recommendation. We learn that in response to this advertisement there were five inquiries, not one of the writers of which could be discovered to be available for the work from any point of view. We may add that at last information, Bishop Hare was still looking for at least one of his two men, mentioning that one of the groups was "probably taken," and the Eastern position was still open; and if this should come to the attention of any who perhaps did not observe the advertisement, we will very gladly place them in touch with the advertiser.

It is evident, therefore that, so far from there being an overplus of active clergy, there is really a paucity of those who are ready to go into the mission field and do the hard work. We think it quite likely that there is very much of an overplus of those who, before or after ordination, had become married, and whose family expenses have grown to an amount that has involved them in perplexity from the question of support. We would say very frankly that we doubt whether there is to-day a need of additional clergymen who are unwilling to enter the ministry with the probability of passing a lifetime on the ordinary missionary stipends. Unless a young man is prepared

either to abandon the expectation of matrimony or to live on a salary that is not befitting the support of a gentleman's family, although many gentlemen in orders are limited to it, we cannot feel that there is room for him in the ministry. We are praying three times a week, in all of our churches that are not closed on week days, that it may please Almighty God "to send forth laborers into His harvest." We suspect, however, that the Church intended to lay stress on the word *laborers*. We doubt whether it was the intention to pray specifically for more clergy, and in particular for more clergymen's families. We are thorough believers in the desirability of a married clergy, for settled parochial work, in places where the income of the parish is such that the stipend of the rector can be large enough to support a family in comfort. We judge it, however, to be a hard and simple fact, that is not improved by ignoring it, that the number of such adequate "livings" in this Church is much under the number of clergymen who are looking for them. The vast number of American clergy must for many years to come be engaged in missionary work, in which remuneration at best is meagre, and in which a clerical family is at least not a necessity, and in most cases must constitute an embarrassment to the priest who would pay his debts.

We are therefore led, almost of necessity, to the two-fold conclusion which follows:

There is large room in the ministry for all active men, who are willing to enter with all their will upon a life of self-abnegation and missionary work. For the most part, they must make their own field of usefulness.

There is already an overplus of clergymen who enter the ministry with the desire to lead a comfortable life of culture and study and retirement, with a living that will enable them to bring up their families according to the measure of expense which other cultured families feel it necessary to appropriate.

THAT this is an era of laymen's work in the Church, to an increasing degree, is evident not only from the splendid, but quiet and therefore largely unappreciated, work of the Brotherhood of St. Andrew, but also from the excellent work of the Church Clubs, in so many of our cities. This latter feature of lay work is to be commended, even if it goes no further than to bring men of various parishes together for social and educational purposes. This alone serves a great end in breaking down parochialism, as Bishop Whitehead eloquently pointed out at the recent National Conference of Church Clubs held at Pittsburgh, and in substituting the Diocese instead of the Parish as the unit in Church work. It cannot fail to suggest to hard-headed laymen who value coöperation and the "community of interest" principle in commercial affairs, how much added strength is given to the Church when its members work unitedly as a Diocese instead of by haphazard methods in disunited parishes. Visiting the enormous plant of the steel works at Homestead, as the guests of the National Conference were cordially invited to do, one wondered whether the mission church at Homestead, among so large a body of operatives, was loyally supported by a united Church in Pittsburgh. Perhaps it is; certainly it is if the wise, statesmanlike spirit of the Bishop dominates the Diocese. But there are similar feeble missions adjacent to many of our cities, which receive but cold attention and little or no support—sometimes even active opposition—from the churches that ought most liberally to sustain them. The interesting reports from the several local Church Clubs showed also, in addition to the unifying and educative influence exerted by the organizations, distinct and most helpful outside work done by some, as in the interesting boys' work supported by the Club in Philadelphia, and the support given Bishop Brent from many of the Clubs. The recent grandly succcessful missionary mass meeting in Chicago is another instance of direct results. Nor should we forget the value of the educational work done by the Clubs through their discussion of topics of current interest in the Church. The Pittsburgh Club has a Current Events section, which digests at regular intervals the matters under discussion in the Church. The Providence Club recently listened to the presentation of the subject of the Name of the Church from three points of view.

To treat the recent Pittsburgh Conference from a different point of view, its magnificent banquet, tendered to its guests at the Hotel Schenley, showed how what might be called the ritualism of the table, was distinctly recognized as fitting to set forth the honor which the hosts would show toward their distinguished guests. Their evening dress showed their belief in distinctive vestments. The many candle lights burning on the tables, though the brilliancy of electric lights made the tapers unnecessary for light, showed how true are the instincts which recognize lights as a mark of festal honor. The masses of beautiful flowers, sending up a distinct odor as of incense; the sweetness of the music; the ritualism whereby, when the American national anthems were sounded, the whole company, as one man, reverently rose to their feet—all this, and much more that was beautiful and fitting and honorable, suggested to one who had been unable to be present at the opening service or at any other service in the city, what must be the magnificence of the ritual deemed fit by the Churchmen of Pittsburgh to herald their God, as He comes to His holy temple, when all this magnificence was not deemed too great for unworthy men.

Pittsburgh Churchmen undoubtedly reflected the greatest credit upon themselves by their entertainment of their guests of the National Conference. We feel sure, moreover, that it was an entertainment that was fully appreciated by their guests.

THE competition for the missionary prize has awakened interest from its first announcement. Several letters are received asking whether we have not been too vague in suggesting the subject, the query being made as to just what is expected. We reply that it is for the very purpose of stimulating original methods of treatment, that the exact topic has been left to the writer, rather than being suggested by the Editor. "Anything that will help the Church to do its work, or will assist in arousing the people of the Church to a knowledge of their duty" in the missionary cause, presents the broad field from which subjects may be selected. Beyond that the Editor can give no information, for it is not he that will be called upon to pass upon the manuscripts submitted. The intention is to give free scope for original treatment. The purpose, of course, is to stimulate missionary study and missionary interest.

We should be glad if the clergy would urge people generally to take part in the study, thereby educating them in missionary problems, and stimulating their interest in missionary work. Thus may the good done to the Church be many times the value of the prize offered.

THE following weighty letter issued by the Bishop and the Bishop Coadjutor of Pennsylvania jointly is reprinted from *The Church Standard*. The position therein taken by the Bishops relative to re-marriage of divorced persons under our canon is, we venture to say, impregnable. Happily, we believe it to be a position which would be indorsed almost unanimously by our Bishops, and, pending canonical revision, we should esteem it wise if this position should be universal in the Church.

The letter is as follows:

"THE CHURCH HOUSE OF THE DIOCESE OF PENNSYLVANIA,
TWELFTH AND WALNUT STREETS,
THE BISHOP'S ROOMS. PHILADELPHIA, January 3, 1903.

"To the Clergy of the Diocese of Pennsylvania:

"DEAR BRETHREN:—In the course of the sixteen years that have passed since I came to this Diocese, many of the clergy have come to me for counsel respecting their duty in cases of proposed marriage between parties one or both of whom had been divorced, and especially as to how it should be determined whether either of the persons should be considered 'the innocent party' referred to in the Canon of Marriage and Divorce.

"To all such inquiries my reply has been that the question must be answered in accordance with the records of the court in which the divorce was granted. I had supposed that this ruling was generally understood in the Diocese, but a recent case seems to make it my duty to call the attention of all the clergy to the provisions of Canon 13, Title II., Section ii. of the Digest, which is as follows:

" 'No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery or to parties once divorced seeking to be united again.'

"Section iv. of the same canon makes it the duty of the clergy in every case where application is made to solemnize the marriage of any person having a divorced husband or wife living, if there is any question touching the facts, to refer the matter to the Bishop, and that 'he shall thereupon make inquiry in such manner as he shall deem expedient, and shall deliver his judgment in the premises.'

"I desire it to be understood, as I have many times stated in personal interviews, that the only evidence I shall consider will be the record, or a certified copy of the record, of a court having jurisdiction; which record must show that the person seeking to be remarried was the libellant in said suit, and that said divorce was asked for and granted for the cause of the adultery of the respondent.

"It is true that the course I have indicated may sometimes work

hardship; but I am well persuaded that any other course would be likely to produce far greater, and I am convinced that this is the only safe one to follow. It will, therefore, henceforth constitute the rule in this Diocese.

"I would further state that it is my opinion that any clergyman of the Diocese of Pennsylvania who believes that it is contrary to the law of God for any person who has a divorced wife or husband still living to be married again, whatever the cause of divorce may have been, is justifiable in refusing to officiate in such a case, without reference to the Bishop, by Section i. of the Canon of Marriage and Divorce, and by the first paragraph of Canon XII. of this Diocese.

"Faithfully yours, O. W. Whitaker,
"Bishop of the Diocese of Pennsylvania.

"I entirely concur in the above judgment.

"Alexander Mackay-Smith,
"Bishop Coadjutor of the Diocese of Pennsylvania."

ANSWERS TO CORRESPONDENTS.

S. D.—White is the liturgical color during Epiphany-tide only during the octave of the feast itself. After that, the festal character no longer adheres to the season, which takes therefore the green, as being merely the normal color of nature.

H. A. B.—We should consider Dr. Little's *Reasons for Being a Churchman* better for the purpose mentioned.

THE ARTIST SAINT—A LEGEND.

Upon a time, man built a house of Prayer,
So well, so true, and with such earnest care,
That when complete the place was passing fair.

In chiseled stone the Cross proclaimed its Creed:
That Christian symbol of the soul's vast need
Of Him who died, yet lives to intercede.

Behind the Altar, where none might intrude,
In sculptured marble the Apostles stood,
And every niche was filled with martys good;

While over all, the Virgin Mother, mild,
Held in her arms the Holy Infant Child,
With hand outstretched to bless in love He smiled,

But not of these, though lovely to the view,
The story that I tell has now to do;
Out of an artist's work the legend grew.

To make it still more beautiful within
To those who longed God's Paradise to win,
And came ofttimes to pray, forsaking sin,

An artist of rare skill was brought to paint
The sombre walls with scenes divine; though faint,
To catch the wandering thoughts of some weak saint,

So, as the artist worked from day to day,
Angelic faces oft he would portray,
Beaming from out the shadows cold and gray;

Angelic choirs, who grand *Te Deums* sing—
Angelic hosts, who glad hosannas ring,
And cherubim, who serve on tireless wing.

The vaulted roof, upborne by angel bands,
From every pillar held on lifted hands,
With more than mortal power in strength expands.

More beautiful each day the church became,
Till far and near had spread the artist's fame,
And many came to praise, and some to blame.

"Master," they said, "why paint on bended knee,
Upon the pillar's top, where none can see?
'Tis wasted time, indeed, we all agree."

"God sees," the artist said, "I paint for Him."
Meanwhile he touched with gold a halo's rim,
Until it gleamed from out the shadows dim.

"Though in God's house you often kneel to pray,
Worship means more than all the words you say,
Work counts for much through all the earthly way.

"Integrity, when in the world's wide mart,
The honest service of the pure in heart,
That gives its best, nor offers but a part,

"So here, unseen by any mortal eye,
Adoring angels bear my longing sigh
To offer worthy praise to God on high.

"Why should it not be so, the while I paint,
My work should be a prayer, however *faint*,
And God will grant my wish to be a Saint?"

London, Ohio, Sept. 22. Margaret Dooris.

The Parish Question Box.

Answered by the Rev. Charles Fiske.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XIII.

WHAT is meant by the Real Presence in the Holy Eucharist?

A very simple illustration of what is meant by the Church's doctrine of the Real Presence is found in the familiar "parable of the magnet." Take a bar of steel, and rub it with a lodestone. You cannot *see* any change in it, examine it as you will—it *looks* just what it was before. And yet as a matter of fact it has become something more; it is now a magnet, and in, with and under the steel there exists a new power.

So, in the Holy Eucharist, the bread and wine, after consecration, *seem* to be exactly what they were before, and yet they have become something more, the Body and Blood of Christ. Not ceasing to be, materially, what they were, they have become, spiritually, what they were not. There is, in, with and under the material things, a spiritual Reality, whose power can be received, whose influence felt.

By the *Real* Presence of Christ in the Eucharist is meant that He is truly and really there. Real does not mean material. The most real things are the spiritual things; the most real thing about myself is not my body, but my soul, the thing that *makes* me myself, that gives me my individuality. And the most real thing about the Holy Eucharist is not the outward symbol, the bread or the wine that we see, but the hidden Presence, spiritual, yet none the less actual, the Presence of Him who promised to make this feast the means of communicating to us His own very life, His strength, His power, in short, Himself.

The Catholic Church has always believed and taught that Christ is truly present in the Sacrament of His Body and Blood; but since 1215 the Roman Church has added to this teaching an alleged explanation of the *way* or *manner* in which He is present. This metaphysical explanation is called "transubstantiation." The Bishop of Springfield has somewhere said that this is "as if we all held and taught that a living man on earth is an entity composed of body and spirit, and there we stopped; but some venturesome people went beyond this explanation, alleging that the connecting link which united the two and made man a living being was the saline principle in the blood, and then insisted that unless we accepted their solution of the mystery of life they would have no dealings with us."

The Church accepts the *fact;* she knows nothing about the *how* of it.

The Latest.

Jackson, Miss., Jan. 20.—The special Council of the Diocese of Mississippi to-night unanimously elected the Rev. Arthur S. Lloyd, D.D., to be Bishop of Mississippi, and appointed a committee to wait upon him personally.

Geneva, N. Y., Jan. 20.—The Rev. Dr. Langdon C. Stewardson, chaplain and professor of philosophy of Lehigh University, was elected President of Hobart College at the semi-annual meeting of the Board of Trustees to-day.

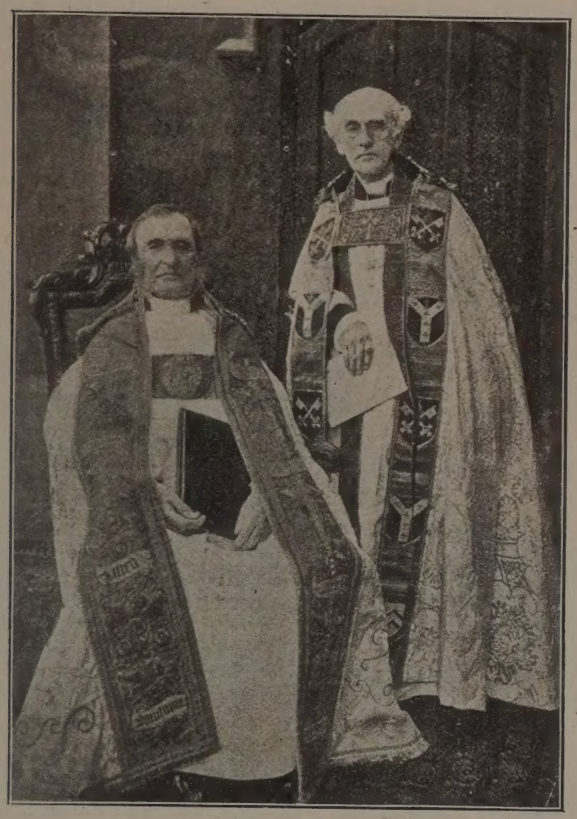
"Christ's burden, the larger it is, the lighter is it; the closer thou fit it to thyself the more it will free thee; the more thou takest it on thee, the more it will uplift thee. It will be borne by thee, but rather it will itself upbear thee, where there shall be no yoke or burden more! but the free calm rest and dwelling in everlasting holy joy. Yet the burden and the yoke are but for a few days; the glory and bliss are as eternal as the everlasting glory and bliss of Almighty God, in whom shall be our glory and bliss."—*Pusey.*

ENGLISH CHAPLAINCIES IN EUROPE.

AND OTHER MATTERS TREATED BY OUR EUROPEAN CORRESPONDENT.

PARIS, Dec. 30, 1902.

A NOTE of sorrow must be our first word. It has pleased God to remove from amongst us, the Right Reverend Father in God, George Frederick Temple, Archbishop of Canterbury, previously Bishop of London, before that of Exeter, and erstwhiles Head master of Rugby. From your English



THE LATE ARCHBISHOP OF CANTERBURY (SEATED) AND THE ARCHBISHOP OF YORK (STANDING).

Correspondent you will have fuller notice of that which has taken place. But one note of sympathy cannot be withheld by those of us on the Continent (as chaplains) who for many years were under the late Primate's jurisdiction, as Bishop of London.

There is no very special news in the matter of religious movements on the Continent. At Christmas time, a truce seems to have been proclaimed, though in France the carrying out of the decisions of the Government with regard to Congregations and Associations is being effected with more or less rigor.

I have thought, therefore, that it might not be uninteresting to your readers, many of whom visit the Continent from time to time, to be put in possession of some authentic record of the Chaplaincies of the Anglican Communion abroad, and perhaps of some of the churches which they may attend.

Chaplaincies abroad do not date back to merely some forty or fifty years ago. I dare say many may be ignorant of the fact that, as early as the year 1550, a clergyman of the Church of England was accredited to an ambassador visiting a foreign court. While Edward VI. was dragging out his young life in pain and suffering—while rubrics and Prayer Books were being reduced to order (an order causing disorder enough in the present day)—as early as this, our Church was being represented by one who might bear the name of "chaplain." The mission despatched by King Edward VI. to the Lady Regent of Flanders at this date was attended by a chaplain; so was that of the British Ambassador to the Court of Spain, six years later. To be a chaplain in a Roman Catholic country and especially in so bigoted a country as was Spain in those days, was surrounded by no small risk. The offices of the chaplain were often interrupted; and it was only an especial representation by the English Government that their ambassadors were permitted "to have holden the Reformed Church of England services in their houses, in the countries where they were." A Mr. Cole, a learned preacher, accompanied as well a mission or embassy to the Court of Russia in Queen Elizabeth's time.

It is seen then that chaplains abroad are of no modern institution, but that from very early days have ever been associated with English officials and merchants abroad.

Inseperable from the history of chaplains who officiated abroad, is that of the Levant Company, to which at the first they owed their appointment. This society dated its existence from the time of Elizabeth, and became a legal corporate "body politic" from the time of James I. "With the gradual development of English commerce, factories—or establishments of English merchants and factors, who negotiated business for themselves and their employers—were established in many parts of the Continent."

Amongst the most important of these was the above mentioned Levant Company. One of the rules of this Society was to supply their employes with the offices of a chaplain, so that, though absent from their native country, they might still have the advantage of assisting in the rites of their own National Church. Where they founded factories they left a chaplain, as, for instance, at Aleppo, Constantinople, Smyrna, Alexandria. The Company came to an end in 1825, when an Act to repeal certain Acts relating to the Governor and Company of Merchants of England trading to the Levant Seas, and to authorize the transfer of their property for the public service, was passed. But, in the meantime, it had done good work, and, as far as its chaplains were concerned, filled up the posts with worthy men. One of their earliest appointments was Pocock, to Aleppo, 1630, a man well known as a traveler in the East, and whose knowledge and piety were respected all over Europe. It must have been a happy and contented community at Aleppo, for a later successor of Pocock in that chaplaincy is found speaking of them in these terms:

> "They are a Society highly meriting that excellent character which is given them in England, and which (besides the general vogue) your lordship has sometime received from a most faithful and judicious hand—the excellent Bishop Frampton. As he was, undoubtedly, the great improver of the rare temper of this Society, so he may well be esteemed best able to give them their true and deserved character. I need only add, that such they still continue as that incomparable instructor left them—that is pious, sober, benevolent, devout in the offices of religion, in conversation innocently cheerful, given to no pleasures but such as are innocent and manly, to no communications but such as the nicest ears need not be offended at, exhibiting in all their actions those best and truest signs of a Christian spirit, a sincere and cheerful charity towards others, and a profound reverence for the Liturgy of the Church of England. It is our first employment every morning to solemnize the daily service of the Church, at which I am always sure to have a devout, a regular, and a full congregation."*

In these early days of chaplains abroad, the fact of a daily service being held is markworthy, showing the kind of tone which pervaded the congregation, as well as the spirit of the times, which looked upon it as a matter of course.

So much of Chaplaincies in the East; from which emanated later, all the Chaplaincies in the South and middle part of Europe. Those in the North had their beginning thus:

Archangel was the find of an English sea captain, who in Elizabeth's time sailed into the White Sea, and landed on the banks of the Dwina River. He proceeded to the Court of Ivan II., and so pleased that potentate with the account of a port in his own dominions of which he knew nothing, that Ivan eventually established the port and town now on the spot. This was the nursery of the "Russia Company"—*the Factory.*

To them a chaplain was appointed. But in winter the merchants retired to Moscow, coming back again for their trade in the spring. And they always took their chaplain with them. Later the chaplain's post became permanent at Moscow. Thus as a fact, the chaplaincy at Moscow emanated from Archangel on the White Sea.

In the earliest published report of the Proceedings of the Society for the Propagation of the Gospel, we find that the factory of English merchants then established at Moscow had received from the Czar a piece of ground, upon which they were to build a church and a residence for the chaplain; and reference is made in the same report to a grant of books for the benefit of the factory. This factory removed to St. Petersburg, with their chaplain, in 1723.

---

* *A Journey from Aleppo to Jerusalem.* By Henry Maundrel, 1740. From *Quarterly Review*, to which I am indebted for the greater part of the information contained in this article.

These were more or less the centres and beginnings of Chaplaincy works abroad.

One other Factory has to be mentioned to which a chaplain was attached—Lisbon.

As the tide of revolution rolled back in England, and men awoke to the sense of their crime in beheading a king and humbling their Church, the feeling of reaction communicated itself to the residents abroad. Thus, during Charles II.'s reign a further step in advance was made.

At Lisbon and Oporto, chaplaincies were established and kept up, as the temper of the people, of a strong Roman Catholic people, allowed. Leghorn passed through many vicissitudes in this respect. It was not without considerable effort that the prejudices of the people were overcome and that the chaplain was allowed peaceably to carry out his functions.

It is stated, in reference to Amsterdam, where an English Church service appears to have been first held in 1698, that "for the interest of the English nation, the honor of its Established Church, and comfort of its members residing here in peace and war, as gentlemen, merchants, soldiers, seamen, etc., the burgomasters have given a piece of ground for building an English church. Till that can be compassed, a private chapel is made use of, where there is a pretty good Church of England congregation."

These then may be called the best times of English chaplains abroad. The tone of the men was good, the position was a respectable one. The congregations, also, for whom they officiated, were composed of sober understanding persons; witness the account of Aleppo. They may or may not have received higher remuneration, more worthy their work, for their services. But the fact which seems especially to have given them their standing was the light in which they were regarded at home. There was evidently interest and sympathy felt and expressed for their work. They could look for cordial support from their own Government in case of difficulty, and were assured of protection in carrying out their duties. The protection may not be required now; but, alas! the interest and sympathy are too sadly lacking without the circle of their own flock.

Now came the change. As lethargy succeeded in England, and the age of pluralists and fox-hunting parsons set in, the same spirit settled down on matters religious abroad. As at home supineness and indifference reigned supreme and undisturbed, so elsewhere a like feeling of inertness was generated. This continued to within some forty or fifty years ago, when life again began to be stirred. Those who traveled felt bitterly the contrast to that awakening life at home—the poverty of the services and administrations which they met with in their journeys. That which was seen and done, reported by eye-witnesses, or commented on in the public papers, caused a movement ere long amongst ecclesiastical bodies. Side by side with this came another step in advance, tending to place chaplains abroad on at least a respectable footing. In 1825 "The Levant Company" ceased to exist. That Society having, so to speak, done its work, and that work being absorbed into Government channels, its usefulness ended. By Act of Parliament its charter was surrendered to the Government of Great Britain. Its life had been nearly 250 years long.

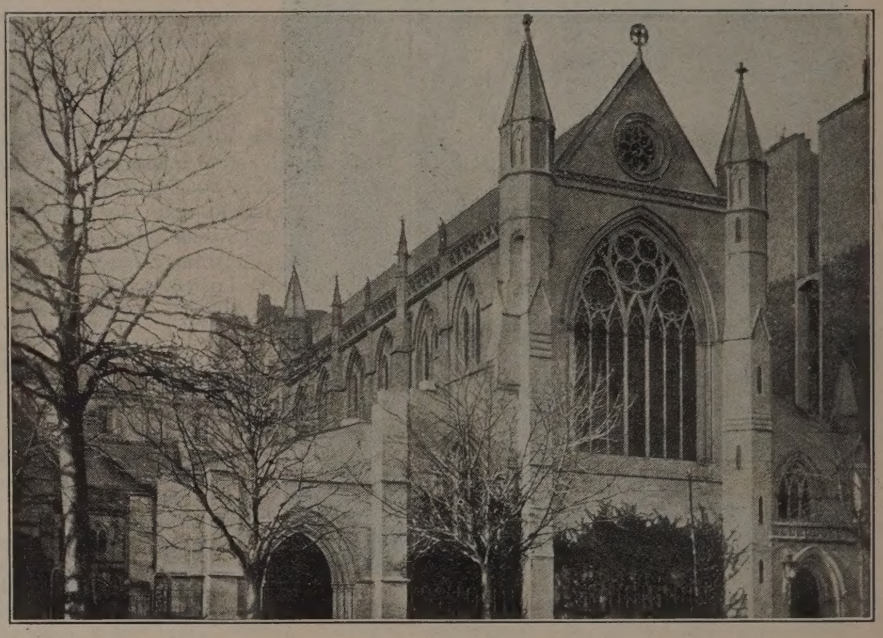
Its chaplain, always resident at Constantinople, became a Foreign Office chaplain—chaplain to the Embassy.

In the meantime, two powerful societies in England took up the matter. The Society for the Propagation of the Gospel, and the Colonial and Continental Society, either received certain places under their control, or else aided the efforts of those residing in the places. In some instances, the patronage was entirely in these societies' hands, at others it was left to the residents. But in all cases this fact exerted an influence on the chaplaincies, and gauged the respectability of the chaplains. the Resurrection); and at most of the Chaplaincies of the Riviera, Catholics will find all the privileges of their Holy Religion willingly accorded, instead of being obliged to enquire cautiously, and even tremblingly, before asking whether a confession would be received.

Little by little the greater number of the posts abroad have come under the control of one or other of these societies. A change in many cases with regard to chaplaincies' relations with Government has much led to this. In 1869 there were no less than 49 posts under Government, supported and appointed by the Foreign Office. In 1875 they were reduced to 14. There are to-day only seven appointed by the Foreign Office.

Such is briefly the history of our English chaplaincies abroad. They are not an institution of yesterday, but during 350 years the Church of England has been represented by her appointed ministers abroad. The increase in their number, and, I may add, in their usefulness and efficiency, has been steady.

The supervision of them is divided into two so-called "Dioceses"; that of Gibraltar, and that under the direction of the Bishop of London, the Chaplaincies being severally 67 and 94 in number. The Bishop of Gibraltar controls his own chaplains, scattered from Odessa to Gibraltar and including those



CHURCH OF THE HOLY TRINITY (AMERICAN), PARIS.

stationed in Italy, Spain, and on the south coast of France.

At Paris, Florence, Nice, Dresden, and Rome, there are The Rt. Rev. Bishop Wilkinson, Coadjutor of London, superintends the chaplains from Archangel to Pau, including in this control those working in Russia, Belgium, Germany, Sweden, Norway, France, Switzerland, and Austria. As may be divined, the lines on which their various cures are worked differ considerably. Good Catholics are not always prepossessed with the offices at which they may be expected to worship on the continent of Europe. The stagnant nature of many old British residents abroad has in many cases kept back advance in Catholic practice at least. Still it is very rarely the case that there is not a weekly celebration of the Holy Eucharist in each church or chapel. Usually there are two—early and late. At

ST. GEORGE'S CHURCH (ENGLISH), PARIS.

some centres, as St. Andrew's, Pau; Wiesbaden; Paris (St. George's); Florence (St. Mark's); Nice; Cologne; Spa; Caen; Weimar; Aix la Chappelle; Brussels (Church of Chaplaincies of the Episcopal Church in America (soon I trust, to have a Catholic name), worked by American clergy. The best spirit of cordiality reigns between them and their English brethren. The interchange of offices is frequent. At Paris, the fine Church of the Holy Trinity (American Episcopal; architect: Street) is a "monument de la ville." It stands in the best quarter of the Capital, has one of Cavalier Coll's finest organs, and a well-ordered service and a full choir. The present chaplain, through whose efforts the church was built, is also the first chaplain. He has held the office for 30 years.

The Church of St. George's, situated in the same quarter, has been opened since 1888. It is a good specimen of Renaissance architecture. Sanson, a well-known architect in Paris, designed it. The late Sir Richard Wallace was mainly instrumental in its erection. The services are all of a Catholic character. All the six points are in use. The organ was supplied by Bishop & Co. of London. It is associated with the S. P. G. in London.

These two churches possess the only two organs in England or France—probably on the Continent—worked by means of compressed air. GEORGE WASHINGTON.

SUNDAY SCHOOL METHODS IN BROOKLYN

AND OTHER HAPPENINGS IN GREATER NEW YORK.

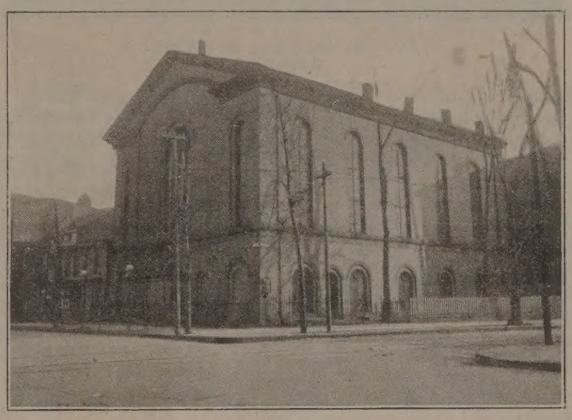
THE Rev. A. B. Kinsolving of Christ Church, Brooklyn, speaking at the meeting of the Long Island Sunday School Commission, said there is a distinct drift on the part of the clergy away from expository preaching. He deplored the topical sermon, so common with many, and spoke with praise of a sermon he heard from the Bishop of Thetford, in that it not only had a scriptural basis, but was saturated through and through with Bible knowledge. Sermons are not to be more brilliant, but more Bible, if they would be the food for the hungry that they must be to spread the Kingdom of Jesus Christ. The meeting was held in Christ Chapel, in the Red Hook section of Brooklyn, and the opening prayers were said and address given by Bishop Burgess, who pointed out the manner of our Government's early forming; how the Jeffersons and Franklins were men of not strong religious convictions, and so they secularized things in a way that has brought new problems in these later days. The Church must do in education what the State does not do, and in that task the burden falls upon the Church's teaching office—upon officers of Sunday Schools, and their teachers.

During the luncheon hour, inspection was had of the splendid plant of Christ Chapel, consisting of parish house as well as chapel, and wherein one of the two largest Sunday Schools on Long Island is housed. The speakers included the Rev. H. T. Scudder of St. Stephen's, Mrs. D. W. Shirley of St. Thomas', the Rev. Arthur C. Kimber of St. Augustine's, Manhattan, the Rev. Dr. W. Strother Jones of Trenton, and the Rev. H. D. Cone of Bridgeport. Mr. Scudder urged that children attend Church services, and said there must, in general work, be co-operation of parent, teacher, and clergy. He declared the clergy do not work hard enough along these lines. Mr. Kimber described leaflets which he uses to advertise St. Augustine's School, some of them to be distributed to children found loitering on the street. One idea he had on one leaflet struck some of the clergy present as novel, because it asserted that St. Augustine's was the best school—best in instruction and in discipline—to be found in the neighborhood. There was no challenge of the truth of the statement, the novel part consisting in the advertisement of a Sunday School in this fashion. Referring to the many college men and women who are ignorant of the Bible, even as literature, the Rev. Mr. Kinsolving thought the way to bring about better things is to shame these so-called cultured people, by pointing out to them the impossibility of anybody being really cultured who was ignorant of the Bible and its literature.

A very helpful address was given by the Rev. Mr. Cone of Bridgeport. His topic was the training of the teacher. Teaching the Bible is the transformation of Truth into life, and the qualifications are knowledge of the Bible and genuine interest in the learner. He wants teachers to reduce facts to their own personal experiences. He condemned the so-called normal method, much of which is abnormal, and said that where there are poor Sunday Schools the fault is not so likely to be with the teachers, as with the rectors, who will be found, in such cases, not to be plain expository teachers of the Bible. Concluding, he pointed out that Sunday Schools, while criticised much, really do produce many Christian characters. He was not sure we are not at times too critical.

Calvary Church, in South Ninth Street, in what used to be called the Williamsburg section of Brooklyn, has been sold for $38,500 to the Young Men's Christian Association of Brooklyn, and will be at once torn down to make room for a new building, which is to cost, with site, $250,000. Bishop Burgess has given his consent to the sale. The rector of Calvary is the Rev. Cornelius L. Twing, and he has been such for nearly eighteen years. The parish dates from 1849. There is a debt upon its property of $10,500, and that being paid off, it is said negotiations will be opened for the purchase of St. Barnabas' Church, Bushwick and Ralph Avenues, a considerable distance away. The value of its property is about $40,000, with a debt of $14,000. The buildings are of wood. Financially, St. Barnabas' has not been without its difficulties through a series of some years. The rector is the Rev. William H. Barnes, and it is said that he has not received a salary for two years. Calvary was built for a Presbyterian place of worship, and is sold, its rector says, because of changes in population.

Immediately the Young Men's Christian Association secured Calvary Church, its officers began pointing out the splendid site, and the great need. Within a stone's throw, roughly speaking, are to be a new Carnegie Library, a new Bureau of Charities building, and a new Eastern District High School. The officers say the location is on the border of the more prosperous residential section, and within easy reach of the young men and boys living in the densely settled North and East Side. The district has a population of 250,000, over 75,000 of whom are young men and boys. The Young Men's Christian Association set out not long since to raise $600,000 for its work in Brooklyn. It secured $130,000 in this same Eastern District, and was so surprised at its own success that it raised the amount it thought it needed from $150,000 to $250,000, and $160,000 of the larger sum has been subscribed, work on the new building on the site of Calvary Church to begin early in the spring. Mr. Rockefeller gave unconditionally $100,000 toward the $600,000 which the Association in Brooklyn seeks to raise. While there is heard no criticism of Calvary for selling and buying St. Barnabas' property if it can do so, the question is being asked why, if the Young Men's Christian Association can raise such vast sums of money, the Church cannot raise the same sums, and why, if there is such tremendous need for an Eastern District Association, and 75,000 young men and boys, there is not need for the Church. One supplies a need of a fraction of the public; the other a larger need of all the public—men, women, boys, girls. In some cases churches contributed toward the money that was afterward used in buying a church. The Rev. Dr. Edmund M. Mills, who was secretary of the Methodist commission which has raised $20,000,000 and more, says there is nothing in Methodism that is not in members of religious bodies to make possible the collection of $20,000,000, and that any set of men in any religious body, willing to do the educational hustling that Methodists have just done, will reap the same or larger success. He declares that those who complain of lack of money, do so because unwilling or unable to perform the work



ST. BARNABAS' CHURCH, BROOKLYN.

needful to secure the same. The questions which follow are obvious.

The Rev. Dr. E. Walpole Warren, of St. James' Church, Manhattan, sailed with his family for England on January 10th, to be absent until next October. On the First Sunday

CALVARY CHURCH, BROOKLYN.

after the Epiphany Bishop Potter was the preacher at St. James', and beginning last Sunday, and for three Sundays, the preacher is the Rev. Dr. Chas. H. Babcock of Providence. St. James' Year Book, just issued, shows the parish income to have been last year $24,702, of which the benevolences reached $10,389, almost the same sum the congregation spent on its own needs. While the book does not wholly separate the East Side Holy Trinity finances, it shows the latter to have had the creditable income of $8,051, a large proportion of which was given by Holy Trinity congregation. In his preface Dr. Warren expresses gratitude to vestry and congregation for permitting him his first winter holiday at the conclusion of forty years of ministerial work, which holiday he expects to employ in visiting the Orient, and especially the cities of Rome and Athens, "to refresh the studies of his youth in the classics."

There was a large attendance at the annual meeting of the Church Temperance Society, held in the Board Room of the Church Missions House. Bishop Coleman of Delaware said the opening and closing prayers and presided, and addresses were made by the Rev. S. H. Hilliard of Boston, the Rev. J. E. Freeman of Yonkers, the Rev. Dr. E. M. Stires of St. Thomas', and the Rev. Dr. G. R. Van de Water of St. Andrew's. The report was the twenty-first annual one. The receipts of the Squirrel Inn were more than $12,000, but there was a slight loss of less than $300. The lunch wagons, of which there are seven, made profit of $1,000 a year each, an excess of $906 over the previous year, in a total business of $36,141. As everybody knows, this profit is used in the support of ice water fountains, and other work. Two vans, or travelling restaurants, are in commission, and are furnished to the givers of entertainments, well stocked, in order that coachmen may have coffee and rolls, and so not be inclined to patronize a saloon. These vans are also used to supply firemen with coffee, and two fires can be attended at once, if need be. All officers were reëlected, including the Woman's Auxiliary officers. The Rev. Dr. Van de Water said that though much more might be done, we ought to be thankful for what the Society has accomplished. There are no more saloons in the New York that has 3,000,000 population than there were in the New York that had 1,000,000 and for this condition the Society is to be credited. The Rev. Mr. Freeman of St. Andrew's, Yonkers, speaking of the Hollywood Inn, of which he has long been vice-president, said we must get the workingman's point of view. This view is not bad. The working man does not want the saloon open on Sundays; rather he wants more protection against it when open on week days. He wished there might be Squirrel Inns and Hollywood Inns on all corners, but until these could be erected he could not help but think that much more might be accomplished by parish houses if the big signs were taken off them.

The Lay Helpers' Association tendered a reception to Archdeacon Nelson and the Archdeaconry trustees in St. Ann's parish house, Bronx, and invited the rectors, vestries, and workers in parochial and mission congregations of the Bronx. About 125 of the latter attended, but unfortunately Archdeacon Nelson was unable to be present because of an attack of the grip. He sent an appreciative letter, however. The Rev. Dr. Grosvenor spoke for the Archdeacon and for the trustees, the Rev. Messrs. Derbyshire, Strader, Smiley, and Harris for the Bronx rectors, and Messrs. Schieffelin and Camp for the Association. The topic was "The Church in the Bronx," and the best methods to advance its interests were brought out. United effort by parishes and missions, an appreciation of the fact that the problems are common, and a determination together to labor for the advancement of all, were the conclusions arrived at. It was shown that parish and mission property in the Bronx are worth, at a safe estimate, $900,000, and that the mortgage indebtedness, exclusive of that just incurred to Trinity parish and which is not in the usual class of debt, is $40,500. All of this sum rests upon four parishes, all of the other ten parishes and eleven missions being free from debt. St. Edmund's and Holy Nativity, at Mt. Hope and Bedford Park respectively, have urgent need for sites, and the Advocate and St. Simeon's great need for funds to complete buildings required to house large schools and congregations. Old parishes complain of vast numbers of people, bringing them the problems incident to city conditions, yet unable financially to meet those conditions. A movement was made to hold these conferences frequently, and if possible to arouse larger interest in this largest of mission fields.

San Salvatore Church was dedicated last Sunday afternoon by Bishop Potter, assisted by the Rev. Robert B. Kimber, superintendent of the City Mission, and Archdeacon Nelson, who was able for the first time to be out, after an attack of grip. San Salvatore is the new edifice in Broome street, which takes the place of the old quarters in Mulberry street, sold to make room for street extension. It has already been described in this correspondence. For some time the Rev. Dr. Nelson has been priest in charge, preaching in Italian, but having assumed the duties of Archdeacon of New York, he is to retire. On Sunday evening the Bishop attended the Students' service in Calvary Church, the Rev. Dr. Parks assisting in the service. Besides Bishop Potter as speaker, there was heard the Rev. Dr. W. H. P. Faunce, president of Brown University, but for some years pastor of the Fifth Avenue Baptist Church, this city, where the Rockefellers attend. Bishop Satterlee of Washington was the preacher at All Angels' last Sunday morning, and Bishop Talbot of Central Pennsylvania made an address last Sunday evening in the Church of the Holy Communion, when the annual missionary service of the parish was held.

The Rev. Ralph L. Brydges, and Mrs. Brydges, were given a silver loving cup and a reception on the occasion of the tenth anniversary of the former's rectorate of St. Mark's, Islip, Long Island. A large company assembled, and the presentation was made by the Rev. M. L. Hunt, principal of the Islip high school. The inscription on the cup concludes with the words: "In grateful remembrance of loving service rendered." Mr. Brydges is a native of England, but was educated in Canada. He came to New York with the Rev. Dr. Rainsford, and was for a year a St. George's parish curate. Later he was rector of All Saints', Lakewood, and ten years ago went to Islip to succeed the Rev. Henry R. Freeman, now of Troy.

The annual dinner of the Brotherhood Chapter of St. Andrew's, Yonkers, was held on the evening of the 15th inst., and was very largely attended. Among those present were Bishop Potter, the Rev. Dr. Van de Water, General Passenger Agent Daniels of the New York Central, the Mayor of Yonkers, Prof. Jackson of Columbia, the Rev. E. H. Abbott, a son of the Rev. Dr. Lyman Abbott, and the Hon. Job E. Hedges. Bishop Potter spoke on the Church, the Rev. Mr. Robertson, Moderator of Westchester Presbytery, on Fellowship, and Mr. Daniels on the Relation of the Railway to the Pulpit. The rector of St. Andrew's, the Rev. J. E. Freeman, was long in the Central's service, and Mr. Daniels declared railways to be the forerunners of the pulpit, and he quoted from Nahum to show that the Old Testament prophet had visions of ships, railways, and automobiles. He even had some knowledge of New York's crowded elevated roads, when he commanded certain people to stand, and not to complain. Among Yonkers rectors present were the Rev. E. A. Lyon and the Rev. W. M. Gilbert.

Say nothing respecting yourself, either good, bad, or indifferent: nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

THE MISSION FIELD

AS IT IS PRESENTED TO THE BOARD OF MANAGERS.

AT THE meeting of January 13th, the Rt. Rev. Dr. Griswold, Bishop of the Missionary District of Salina, consecrated on the 8th inst., was introduced to the Board and took his seat as an *ex-officio* member.

RECEIPTS.

The Treasurer reported that the increase of contributions applying on the appropriations to January 1st as compared with last year was $10,735.17 notwithstanding that in last year's amount nearly $14,000 was specifically given for restoring the reserve, and the gratifying part of it is that the increase is mainly in the parish offerings which are almost double those of last year at the corresponding date, the significance of which probably is that the contributions are gathered and remitted more promptly than they were a year ago. The Treasurer added: "When, however, we compare the receipts of $86,228.53 [in four months] with our requirements of $70,000 a month, the contributions seem small, and every means should be employed to induce the parishes to make their offerings as early as possible in the fiscal year." It was furthermore stated that the necessary additions to the appropriations at the December meeting were for Domestic Missions $2,760, for Foreign Missions $3,724.46, which made the total appropriations for the year (including the arrearage on the first of September last) $785,214.97.

MISCELLANEOUS.

Through the Presiding Bishop the proposition (printed last week in THE LIVING CHURCH) was received from the United Boards of Missions of the Provinces of Canterbury and York proposing to hold a great Congress of Churchmen open to all parts of the world in the interest of Missions and in definite connection with the next Lambeth Conference of Bishops. An answer is asked by May 1st, 1903. The Board of Managers appointed a committee for its part to take the matter under consideration.

The death of the Rev. Dr. Campbell Fair, District Secretary for the Northwestern District, was announced, and the Rev. Carroll M. Davis, Dean of the Cathedral of St. Louis, was elected in his room.

Action a number of years ago provided that the equivalent of three years' salary to the Missionary Bishop, to make the total amount $20,000, from and through this Society, should be paid into the endowment fund of those Dioceses erected out of existing missionary jurisdictions which had received full interest under the Harold Brown Fund and the James Saul Gift. The question had been raised whether other Missionary Jurisdictions becoming Dioceses should also receive the $9,000 from the general funds of the Board. At this meeting it was

"*Resolved*, That there be pledged to any Missionary District that shall have secured the sum of $21,000 as an endowment of the Episcopate the further sum of $9,000 from any funds in the treasury not otherwise appropriated as an additional encouragement to secure the perpetual endowment of said Episcopate;

"*Provided*, and the foregoing pledge is upon the express stipulation, that said Missionary District, with the aforesaid provision for the support of the Episcopate therein, shall have been admitted to representation in the General Convention of the Protestant Episcopal Church in the United States of America in accordance with Article V. of the Constitution of said Church, and,

"*Provided further*, that thereafter no other or further appropriation shall be required of the Domestic and Foreign Missionary Society of said Church, for the support of the Episcopate within and for the jurisdiction of such new Diocese."

PORTO RICO—THE PHILIPPINES.

Letters were submitted from the Bishops of Porto Rico and of The Philippines. The former is actively engaged, by using his portion of the Woman's Auxiliary United Offering of 1901 and other moneys at his discretion, in adding to and improving the real estate in the mission, in connection with which he asked for an appropriation of $550 for the furnishing and rent of a property at Puerta de Tierra, where he expects to open a mission for the large number of colored communicants, most of whom have come from the other islands within the Diocese of Antigua. He says this is his first real outreaching and seems to be full of promise. Explains that he is using the money of the Woman's Auxiliary particularly in securing homes for the clergy and their wives. The parish school in San Juan has grown so fast that the Bishop has had to arrange for a better and larger building on the same street. The necessary arrangements were made for the sailing of Miss Jane T. Jackson, who goes to the Philippines as a trained nurse in Bishop Brent's settlement in Manila and her appointment by the Bishop was confirmed. Her salary is provided for the first year.

WEST AFRICA.

Letters were received from all the foreign Bishops. Pursuant to the expressed opinion of the Board of Managers, Bishop Ferguson has made arrangements for removing the girl's school from Cape Mount to the St. Paul's River. The Bishop has obtained for three years a brick house at Clay-Ashland about twelve miles from Monrovia. Eventually new buildings will be required which the Bishop estimates will cost about $14,000. The removal of the school has been under consideration for some time. During his recent visit to Cape Mount Bishop Ferguson confirmed eleven, all pupils of the school except one. The Bishop is asking for three bells upon which an estimate has been given of $150. Asks that the Board will raise the money for them. The parish and Sunday School of St. Andrew's Church, Buchanan, had just contributed $305 to further their outlying work of St. John's Chapel, Edina.

CHINA.

The Bishop of Shanghai had lately returned from a pleasant trip to Soochow and Wusih. At the former place Mr. Ancell and Mr. Nichols are living in rented houses and are as comfortably settled as the circumstances of a Chinese house will permit. A little chapel has been fitted up in one of the larger rooms very neat and Churchly, and a good audience gathers every night for the preaching. They have twenty-three pupils in the day-school for boys and have started a little orphanage in which they have four boys as beneficiaries. So well is the work going on, says the Bishop, that one would think it had been established six months instead of six weeks. He confirmed one and baptized three. At Wusih the Bishop was warmly welcomed by the Christians. There were four services on the Sunday that he was present. The Bishop confirmed two men and baptized two. At the Bishop's instance the Board has authorized the authorities in China to proceed with the erection of the new building for St. John's College so far as the funds in hand will permit, with the caution that no obligations be incurred under the contract beyond such limitation. A little less than half the money has been contributed in China and in this country. The Rev. Laurence B. Ridgely, missionary at Hankow, now home on leave of absence, for family reasons has been obliged to submit his resignation, which with regret was accepted to take effect on March 1st or soon thereafter.

JAPAN.

The Bishop of Tokyo conveyed information that the work of St. Margaret's School has been placed under the management of the Japanese under a definite contract and is now in a measure self-supporting. The "foreign ladies" are to continue in the school as teachers and its Christian character remains the same. The Bishop considers it a distinct and intelligent effort on the part of the Japanese in the line of self-support. One Thousand Dollars was appropriated for the cost of the necessary repairs of St. Paul's College building, Tokyo, to preserve the property and the cost of meeting the requirements of the Japan Government with respect to a sufficiency of light. From Nara in the District of Kyoto intelligence comes from the Rev. Dr. Correll that the work is going forward very encouragingly. For lack of a sufficient number of workers he himself has to preach six days in the week and cannot begin to meet the demands, to say nothing of the work that should be done. The whole province of Yamato is practically given into their hands, but with their present force they come far short of what ought to be done. Thirty students of their night school have put themselves under instruction to learn more especially the doctrines of Christianity. As nearly all of them have been under Christian instruction for the greater part of the year, they have not taken this step blindly.

A committee were appointed to attend, with the Secretaries, the Conference of Foreign Mission Boards and Societies in the United States and Canada, which was held on January 14th and 15th. The delegates appointed were the Rev. Dr. Stires and Mr. Low.

FOR INDEED the conditions of female life in Naoetsu (Japan), and more or less throughout Echigo, would appal you if you could see them. The men do not spare themselves. A fisherman's life on a bleak and stormy coast is not an easy one; but the labor on land falls mostly to the women. There they are in great gangs, from fourteen and fifteen years and upwards, carrying the coal, lading and unlading the ships, shunting the trains, or, if country girls, laboring up to their knees in mud in the rice fields, a shade better, no doubt, and less unwomanly because not so much in coarse, loud gangs, but distasteful enough.

And what is the alternative for this kind of labor? There is but one. They must be *geisha*, a class ministering to the amusement of pleasure seekers by their accomplishments under contracts far less favorable to morality than those of ballet dancers; or they must be worse until they are married. That side of Japan is famous for its *geisha*. And the girls long for something of good looks, that they may be wanted as *geisha*, and escape the heavy drudgery of the coolie. Such is their not unnatural ambition. Will you not do something to help and rescue them for the love of Christ; to put some light and hope into their lives? A little company of devoted women with a home, a loving look, a warm room in the bitter winter evenings, a warm welcome, sisterly love, and the news of God's great love to them to bring something higher, something better, something more into their lives of intelligence, of refinement, and of joy—of hope, too, both temporal and eternal. *Sisters in Canada, will you make this your charge?*—BISHOP AWDRY, in *Canadian Church Magazine*.

Evidence of Post-Reformation Use of Catholic Ornaments and Vestments in the Church of England.

BY CHAUNCEY REA BURR, M.D. *Harv.*, Ph B. *Yale.*

KING EDWARD THE SIXTH ascended the throne January 28th, 1547.

The following year, viz., in 1548, *King Edward's Catechism* was published. A wood-cut therein representing the presentation of a Bible to the king portrays the Bishops arrayed in all the ancient vestments and with mitres on their heads.

Strype, in his memorials of Archbishop Cranmer, states that on Sunday, Sept. 5, 1547, Nicholas Ridley—

"was consecrated Bishop of Rochester by Henry, Bishop of Lincoln, according to the old custom of the Church, by the unction of holy chrism, as well as imposition of hands"; that on Sunday, Sept. 9, 1548, "Robert Farrar was consecrated Bishop of St. David's by Thomas, Archbishop of Canterbury, endued with his pontificals." . . . . "Then certain hymns, psalms, and prayers being recited, together with a portion of Scripture read in the vulgar tongue out of St. Paul's Epistles, and the Gospel of St. Matthew, the Archbishop celebrated the Sacrament of the Body and Blood of Christ"; that on June 29, 1550, "John Pouet was consecrated Bishop of Rochester at Lambeth," and that "this ceremony was performed with all the usual ceremonies and habits." "The Archbishop having on his mitre and cope, usual in such cases, went into his chapel handsomely and decently adorned to celebrate the Lord's Supper according to the custom and by prescript of the book instituted 'The Book of Common Service'"; and that the Bishops "assisting and having their surplices and copes on, and their pastoral staves in their hands, led Dr. John Pouet, endued with the like habits, in the middle of them unto the most reverent father," and he was forthwith "elected, and consecrated, and endued with the episcopal ornaments."

With regard to the vestments worn at Coronations, Thos. Wm. King, York Herald, gives some interesting details in *Notes and Queries* for 1855, Vol. II., p. 156. Mitres were worn at the Coronation of Henry VIII., Edward VI., Queen Mary, and Queen Elizabeth. (The Roman Bishop Bonner's vestments were worn by Bishop Oglethorpe on this occasion.) It has been stated on insufficient authority that mitres were worn at George III.'s Coronation. At James I.'s Coronation, the Bishops wore rochets and probably square caps.

The account of Charles I.'s Coronation is not explicit enough to enable one to form an opinion as to whether or not mitres were worn. The statement is that after the Recognition, the Archbishop invested himself *"in pontificalibus."* The same expression is used in the account of Edward VI.'s Coronation, and at that time mitres were worn as has been stated.

At the Coronation of Charles II. the rochets only were in evidence.

At that of James II. the Bishops were vested in rochets and carried square caps in their hands.

And the same habit was worn by the Bishops officiating at all subsequent coronations.

The use of the crook and mitre was probably unusual as early as 1561, for in that year Bishop Pilkington of Durham says (*Works*, p. 584) that the Bishops "have not the cruche and mitre as the old Bishops had," and again that he "has neither cruche nor mitre" (*ibid.* 587). On the other hand, the use of mitres on seals, etc., has been uninterrupted from the first.

Matthew Wren, Bishop of Ely, had a mitre of silver gilt. And real mitres and croziers of gilt are suspended over the tombs in Winchester Cathedral, of Bishop Morley, died 1684, and of Bishop Mews, died 1706. Mitres were borne at the funerals of the following prelates: Duppa, 1662; Juxon, 1663; Frewen, 1664; Wren, 1667; Cosin, 1667; Trelawney, 1721; Lindsay, 1724. The mitres of the Bishops of Bristol figured at many funerals in that see, until destroyed in the Reform riots of 1832.

There are numerous effigies of mitred Bishops, as that of Goodrich, died in 1552; Montague, 1617; Magrath, 1622; Hackett, 1670; Lamplugh, 1691; Sheldon, 1677; Hoadley, and Porteus. The effigy of Bishop Andrewes at Southwark (d. 1626), staunch Catholic as he was, is not mitred.

The beautiful brass of Bishop Pursglove (d. 1597) at Tideswell, Derbyshire, represents him in full pontificals, while that of Archbishop Horsnett (d. 1631), at Chigwell Church, Sussex, is another example of a vested prelate of the Church. Both of these brasses have been portrayed in a recent issue of The Living Church.

Finally, the following quotation from the *Annual Register* of 1781, p. 187, is proof positive that up to a late period the full episcopal habit was occasionally worn: "His Grace the Archbishop of Cashel, dressed in his full pontificals, with his mitre on his head," officiated at the funeral of Mrs. Matthew in Tipperary. The Roman Catholic Archbishop was also present.

The Prayer Book of 1549 authorizes the celebrant to wear "a white albe plain, with a vestment or cope," and the assistants to be vested in "albes with tunicles."

In 1561 Archbishop Parker directed that the use of the cope be binding on every priest in the Province of Canterbury. The injunctions of Elizabeth in 1564 and the Canons of 1603, provided for the same thing. At Coronations and State funerals they have probably always been used. As a Mass vestment, however, their use gradually died out. In 1725 Dr. Stukeley states that at Durham alone were they habitually worn. In 1776 or thereabouts they were laid aside here. The reason assigned does not seem to be a very weighty one. Bishop Warburton, Prebendary of Durham, was a man of uncertain temper, and being one day highly irritated by the interference of his cope with his wig, vowed that he would never wear the vestment again. The example thus inaugurated was followed by the other prebendaries, and the use of the cope at Durham was soon a thing of the past.

The "vestment" was, of course, another name for the chasuble. Some authorities have doubted whether any instance could be adduced of the post-Reformation use of the chasuble, before that which followed in the wake of the Oxford Movement. Mr friend, Dr. J. J. Muskett of London, England, in a letter of recent date, writes:

"I have just finished copying the lists of Church goods of or near that date (2nd year of K. Edw. VIth) for Cambridgeshire for the *'East Anglian.'* . . . . They are of exceptional value. In that country, when the older Church ornaments were given up to the Government Commissaries in the sixth year of King Edward, a cope *and* vestment were expressly returned to the officials of many parishes, 'for use in the divine services.'"

The same authority has published in the *East Anglian*, Vol. III., p. 297 *et seq.*, some abstracts of very interesting wills which bear upon the subject of post-Reformation vestments. When we consider the solemn circumstances under which wills are composed, we must admit the importance of their evidence to be very great. They are true mirrors of their age and generation.

In 1557, Henry Lucas of Bury St. Edmunds gave to the Church of St. Mary in that town "a cope of blew velvett imbroidered with flowers and angells of golde" (p. c. c. 11 Mellershe).

In 1559, John Thorne, a rich draper of Beccles, ordered his executors to "bye for the hous of Almightie Godde one Crosse of sylver and gilte, the price twentie pounds, to be occupied in the Churche of Beeclys yf the lawe of the Realme will suffer it so to continewe" (p. c. c. Mellershe).

In 1562, Sir Robert Brandling of New Castle bequeathed a suit of vestments "of clothe of golde, that is to say for priest, deacon, and subdeacon, wt twoe coopes of clothe of gold with the apptennes," adding:

"I will the same shall have my Armes and my wyve's sett in them and be geyven to Saincte Nicholas Churche, yf that the sarvice there be allowed according to the Catholicke fashion of late used. . . . Also a sute of vestments of crymsyn velvett ymbrodered. . . . Also a suyte of black velvet for prieste, deacon, and subdeacon, and one coape of the same with deade men's bodyes and heddes. . . . Also a suyte of blue velvett wt . . . coapes, likewyse embrodered, to be geyven and remaine in the churche for the sarvice of God there to be mynystered; also a suyte of blawe velvett embrodered . . . and twoe coapes which alsoe shalbe geyven to the Church of Alhallowes, my Armes and my wyves to be sett in them. Provided those vestments shall not be geyven nor lente excepte the olde accustomed sarvice be used there according to the Catholicke usaige of the Churche. . . . Yf at any tyme hereafter by any scisme or otherwyse the said sarvice sholde be taken away; then that

myne Executors maye take and reposses the said vestments." (P. C. C. 11 Sheffield.)

Truly a notable will for the fourth year of Queen Elizabeth!

In 1566 Roger Dalyson, D.D., and chanter of Lincoln Cathedral, bequeathed a cope to the parish church of Haxay (P. C. 30, Grimes).

In 1568, Henry Bancks, clerk, leaves money to the vicar of Preston, to pray for his soul (P. C. C. 22, Babington).

In 1569, Thos. Day, Prebendary of Christ Church, Oxford, presented to said church "all those coapes and tunicles, albes and pecs to them belonging which all lie in my greateste coffer above in my greate chamber" (P. C. C. 15, Lyon).

In 1570, Edmund Wyld, clerk, Parson of Mortlake, County Derby, mentions "my clothe cassock which I am accustomed to ware daylye, and a cloke of the same collor wt cape of sattenn."

A brass to the memory of Oswald Dyke (died 5 dec. 1607), rector of Wensley, Yorkshire, represents him in a chasuble of handsome workmanship. Inscription: "Non morior, sed vivam, et narrabo opera Domini."

In 1583, Robert Shawe, Parson of Stansfield in Suffolk, mentions his "sarsnett typpet and twoe square cappes" (P. C. C. 22 Watson).

Mention has been made of Archbishop Harsnett's brass at Chigwell in Essex. His will, probated May 18, 1631, directs that he be buried in the parish church of Chigwell at the feet of Thomazine, his late wife, "with a plate of brass molten into the stone an inch thick, having the effigy of a Bishop stamped upon it with his mitre and crosier staff." The cope is of great beauty, finely embroidered, the mitre bold, and the staff traditionally correct.

Evidences of the post-Reformation use of incense do not appear to be numerous. Still they exist. In a book entitled *Canterburie's Doom*, p. 122, mention is made of the furnishings of Bishop Andrewes' chapel at Winchester. I shall speak of these more at length a little later. At present I would call attention to the items "a triquertral censer, wherein the clerk putteth frankincense at the reading of the first lesson." Also a "navicula, like the keel of a boat, with a half cover and foot, out of which the frankincense is poured." On pages 74 and 123 occur the following:

"In Peter House there was on the altar a pot, which they usually called the incense pot." "A little boat, out of which the frankincense is poured, which Dr. Cosins had made use of in Peter House where he burned incense."

Neal in his *Puritans*, Vol. II. p. 224, says: "Upon some altars there was a pot called the incense-pot."

In 1603, two pounds of frankincense were burnt in the Church of Augustine, Farringdon-within, London (Malcolm's *Londinium Redivivum*, Vol II. p. 88).

In Sancroft's "Form of Dedication and Consecration of a Church or Chapel," published in 1685, occurs a "Form for the Consecration of a Censor."

The ceremonial use of incense which undoubtedly obtained in some quarters in the sixteenth century, was thus rare in the seventeenth century, and by the eighteenth century was in evidence mostly at Coronations, notably at that of George III., where it was burnt, not swung.

Queen Elizabeth, as is well known, clung to her Catholic inheritance. Her own chapel was furnished with a high altar, lofty crucifix, and tapers. The clergy officiated in the traditional Mass vestments.

Launcelot Andrewes, the saintly Bishop of Winchester (died 1626), perpetuated the tradition. In his chapel, rich hangings backed the well raised altar. There were frontals and candlesticks; a canister for wafers; a tricanale for the water of mixture; bason and ewer for the washing of the celebrant's hands; a censer and incense boat.

The too faithful copying at Lambeth of this chapel was one of the charges which brought Archbishop Laud to the block.

In 1641, we read of the persecution of Dr. Heywood, rector of St. Giles-in-the-Fields, London, by the Puritans in Parliament. At this church, as well as at St. Leonard's Shoreditch, and at Christ Church, copes were in full use in that year. But at St. Giles' still more offensive things were in use. There were crucifixes and images, as well as an altar, lately erected, before which repeated bowings and prostrations occurred at the time of Communion. Moreover "the said Doctor and three sub-deacons (*sic*) doe all goe from the body of the church unto the west end, being there cloathed according to their order, some in scarlet, silk, and fine linen" (*Notes and Queries*, 9 Series, Vol. II., p. 34).

In 1665, Matthew Wren, Bishop of Ely, made his will (P. C. C. 80 Carr). In this he states that he had studied at Pembroke College under Launcelot, late Lord Bishop of Winchester. We are not surprised therefore at what follows. He directs that his body be buried in the chapel at Pembroke which he had built, and leaves directions for its furnishing by his heirs as follows: "The Holy Table is to be adorned with a frontal of cloth of gold with breadths of brown velvet and costly fringes (there are to be two of these frontals)." It is to be covered with a canopy of damask with two long curtains; the candlesticks are to be of silver; the alms bason shall have a cross in it; chalices are provided for; also the following:

"A pall of cloth of gold fringed round; a linnen corporal embroidered with silk colours; a fine linnen cloth to be placed over the pall at the Holy Sacrament; sundry linnen clothes to be spread before the communicants [*i.e.*, housling-cloths]; a great fair liturgy for the priest at the Table; suitable covers for the litany desk; divers cushions and carpets."

In the Lansdowne MS. 213, British Museum, is a curious narrative entitled a "Short Survey of 26 Counties by three Officers of the Military Company at Norwich." It is dated 1634. These travelers appear to have made a point of spending each Sunday in a Cathedral town and of writing down their impressions of the divine services there offered. At York Minster they found—

"a faire large high organ, newly built, richly gilt, carv'd & painted; a deep & sweet snowy crew of quiristers. . . . The sanctus sanctonis beyond the stately rich High Altar. . . . The sumptuous Ornaments & Vestm'ts belonging to the Cathedrall . . . . carefully kept in the Vestry aforesayd, vizt the gorgeous Canopie, the rich Communion Table-cloths, the coapes of embroidered velvett, cloth of Gold, Silver, & Tissue, of great worth and value. . . . . But heere I must not forget to tell you what rich Plate wee saw, wch is kept also in the vestry and was given by our now most gracious Soveraigne, in his Progresse into Scotland. . . . 2 double gilt flagons: 2 double gilt chalices wth covers: 2 double gilt Candlesticks: 1 large double gilt Bason: 1 double gilt Communion Plate: a Bible & a Common Prayer Booke covered wth crimson velvet, claspt & emboss'd with silver double gilt."

At Durham Cathedral they saw a—

"high Altar of black branch'd marble," with costly plate upon it; and in the vestry, "diverse fayre coaps of severall workes of crimson salters, imbroder'd wth emboss'd worke of silver sett all over with cherubims curiously wrought to life. A black coap wrought wth Gold wth din'se Images in colours, A High Alter Clothe of crimson velvett to cov' the Table; another of Purple velvet to hang above; and a third of Crimson & Purple to lay beneath: & 4 other rich Coapes & Vestmts . . . they in that rich gift they presented to his Ma-tie graciously accepted, and esteem'd at an high valeu." [This refers to the gift in 1633 to King Charles by the Cathedral authorities of the richest cope in their collection. *Notes and Queries*, I. Series, vol. xii., p. 96, says that Charles I. gave to the Cathedral at Durham, during his Progress, "a cope of rich crimson silk on which was embroidered the figure of David holding in his hands the head of Goliath."] "Away then wee were call'd to Prayers where wee were rapt wth the sweet sound & richnesse of a fayre Organ, wch cost 1,000*li* and the orderly devout and melodious Harmony of the Quiristers."

At Carlisle, a very different picture is presented:

"This Cathedrall is more like a great wild country church. . . neither beautify'd nor adorn'd one whit. . . . The Organs and voices did not well agree, the one being like a shrill Bagpipe, the other like the Scottish Tone. The sermon in like accent. . . . . The Communion also was administred; and receiv'd in a wild and unrevrent manner."

The "housling-cloth" was still in use in 1858 in parts of Shropshire, at Wimborne minster, Leamington Priors, and at St. Germans, Cornwall.

NOTE RE BISHOP COSIN.

Peter Smart, Prebendary of Durham, claimed that Cosin was the leading spirit of the Commission to which was referred "the reparation and beautifying of the Cathedral" and in a sermon characterized him as "our young Apollo, who repaireth the quire and sets it out gaily with strange Babylonish ornaments." He objected particularly to the position of the altar and of the celebrant thereat, to the altar lights and the vestments worn at Holy Communion. In 1628 and again 1629, he cited Cosin before the assizes on charges of ritual excess. The actions were quashed here and also at a later period at York, by Archbishop Horsnett, before whom they were brought on appeal.

In 1634 Cosin was elected Master of Peter House, Cam-

bridge. Prynne in his *Canterburie's Doom* (pp. 73-74) tells what follows: "A glorious new altar was set up [in the chapel] and mounted on steps, to which the master, fellowes, and schollers bowed, and were enjoyned to bow by Doctor Cosins, the master who set it up. There were basons, candlesticks, tapers standing on it, and a great crucifix hanging over it."

About 1640 Cosin was sentenced by the House of Commons, then under Puritan influences, to be "sequestered from all his ecclesiastical benefices," on account of his "superstitions and popish innovations in the Church of Durham." It is not difficult to recognize the trail of Smart, his old enemy, in the proceedings.

Cosin then retired to Paris, where for nineteen years he served as chaplain to the English congregation there, and used the full Catholic ritual.

At the Restoration, he returned to England and was soon consecrated Bishop of Durham. He was the author of some of the most beautiful collects in the Prayer Book and probably of most of the alterations in the revision of 1661.

NOTE RE BISHOP ANDREWES' CHAPELS.

Both at Ely and at Winchester, Bishop Andrewes adorned his private chapels with what Prynne calls "popish furniture." He mentions in particular an "altar 1¼ yards high, and a cushion, two candlesticks with tapers, the daily furniture for the altar; a cushion for the service-book, silver and gilt canister for the wafers, like a wicker-basket, and lined with cambric lace; the tonne (flagon) upon a cradle, the chalice covered with a linen napkin (called the aire) on a credence; a little boate out of which the frankincense is poured, a tricanale for the water of mixture; the faldstory, whereat they kneel to read the litany," etc., all of which is "expressed to the life in a copper piece" in *Canterburie's Doom,* published in 1646, and of which Prynne was the author.

Isaacson, in his biography of Andrewes speaks as follows: "His chapel was so devoutly and reverently adorned, and God served there with so holy and reverend behaviour, that the souls of many that came thither were very much elevated: yea, some that had been there desired to end their dayes in the Bishop of Elye's chappell."

WHAT IS CATHOLICITY?

III.

By the Rt. Rev. C. C. Grafton, D.D.,
Bishop of Fond du Lac.

ST. VINCENT advised the Christian perplexed by the contrariety of opinions in his day to test any proposed doctrine. He was not to believe just because he was so told. He was not to shirk his responsibility by saying it was the Church's business to teach, and he as an individual had nothing to do in the matter. It was his duty as a member of the Body of Christ to test any proposed doctrine by Scripture and Tradition.He was to search the Scriptures and be able by his own study to give a "reason for the hope that was in him."

By Tradition, St. Vincent meant, as we have seen, three things. Did the whole living Church propose the doctrine, was it free from the charge of novelty, had it been concurred in by the faithful?

We have ventured to add to Vincent's rule one further test: the practical one of Christian experience. What, we may ask ourselves, does the Christian Consciousness bear witness to in any matter?

It is certainly a very useful test, to some minds more powerful than any other, and it may by God's Blessing help to draw all schools of Churchmen closer together. This, we may remark, if our Church is to fulfil its noble mission, is the thing preëminently to be labored for by us all to-day.

Now there are those whose natural conservative tendency of mind leads them with St. Vincent to make their appeal to Holy Scripture and the Authority of the Church. There are others who naturally turn more to the practical results of Christianity as seen in conduct and character, and rest their belief on the approval of reason and conscience, and the certification of truth by the Voice within. Then there are our Evangelical brethren who, while loyal to the Prayer Book, make the Word the lantern to their feet, and the indwelling Holy Spirit its interpreter. But I trust we may see that these three modes are not exclusive of one another, but may walk as friends, peacefully together, lending to each other a mutual support. May they make a threefold cord, the less easily broken because the strands somewhat differ.

But before saying how this may be, let us make reply to an objection that is brought against us by our Roman brethren. "You Anglicans, or some of you, pretend to believe in the authority of the living Voice of the Church; how can a Church, which you say is divided into three parts and out of communion with one another, have a living Voice? To have a living Voice, the Body must have a living Mouth, and your conception does not provide for one."

We make reply that by the Holy Spirit's indwelling in the Body of Christ, the Church is enabled to fulfil her prophetical office in declaring the faith of the Gospel. He enables her to preserve the faith in two ways. First, by guiding the Church in council assembled to protect the faith against rising heresies by suitable definitions. But when the conditions are such that a council may be overborne by the world's power, or deceived by forged documents, or so involved in human frailty that it will decide amiss, then God by His Providence allows of divisions, and takes away temporarily from the Church the power of making an authoritative utterance. In the first way He inspires the Church to speak, in the second He lays His Hand on her mouth and keeps her silent. Thus the divisions of Christendom have been the very means which Christ has used to prevent the Church from committing itself formally to error. But as each portion of the Church, East and West, proclaims that the whole undivided Church has set forth in its Councils, and sealed with its authority, and what is held in common by them all, each portion speaks with the authority of the whole and declares the faith. In this way Christ dwelling in His Church speaks in each branch, saying "this is the way, walk ye in it." The difference here between us and Rome is not that we have no living voice and she has, that she has authority and we have not, but for *what* we each have authority. While for some of her doctrines Rome has only that of part of the Church, for all we teach as of faith we have the whole.

And now to return to St. Vincent and his rule. An objection from opposite quarters is sometimes brought against it that it ties us too much with the past. The world is whirling onward with gigantic energy. Discovery is daily opening gates with enchanting vistas. The darkness of ignorance and superstition is passing before the new dawn. "The past—it belongs to libraries and bookworms; it belongs to graves and sextons; it belongs to ruins and antiquaries. It has no claim on the living, working, thinking men, who are moving the world." Let us in religion break with authority as we have in science. Let us break with Tradition and old dogmas and this antiquated reverence for Scripture. Let us be men of the twentieth century, not of mediæval or primitive times. Let us, in a word, be progressive!

Our answer to this line of thought is the common sense one that it is impossible for us to break with the past. We are very largely what the past has made us. To break with Tradition and dogma and Holy Scripture is to cease being a Christian. But if we cease to be Christians we go back to paganism and so cease to be men of progress. For with Christianity, as in no other religion, is the idea of progress inextricably interwoven. It is its very life. In this it differs from the religions of the East and all others. For Christianity is built upon a gradual and progressive revelation of God to man, made according to His tender consideration of His children's needs. This unfolding of the Mind of God, throughout the ages, at last culminates in Christ. And Christ—the embodiment of the Eternal Light and Life, is Progress Itself. He is not only progress but the element of progress is manifest in His method. He teaches progressively. He leads the Apostles slowly on from one stage of discernment to a higher respecting Himself. Yet He has not even at the close of His ministry announced to them all that it is essential they should know. "I have many things to say unto you but ye cannot bear them now." The Holy Spirit when He came was to unfold Christ's seed truths into their ripened fruit. See how this was done. Christ had spoken of His Blood, as the Blood of the New Covenant, and the Apostles expanded it into the doctrine of the Atonement. He had suggested another mode of God's dealing with man in the parable of the Laborers in the Vineyard, and out from it and others like it there comes to us the blessed doctrine of Salvation through the grace of Christ. The Eastern Magi came to Bethlehem; the Syro-phoenician woman gains by faith her petition; the Master speaks of sheep other than of this fold who must hear His Voice, and the Truth subsequently dawns upon

the Apostles of the breaking down of the old barriers and of a wider covenant, which should take in the whole Gentile world.

So, too, the Church, acting upon the Divine Guidance, was led on by outward circumstances, as well as interior prompting, to the unfolding of the Apostolic College into three orders of the sacred Ministry; and the constraint of fierce heretical controversy led her to see with illuminated exactness the union of our Lord's dual nature in the one Person of the Eternal Son. Again they realized, that Christ as the Good Shepherd, had led His sheep out from the old fold of Judaism, not that they might remain unsheltered and roam at will, but that He might gather all into the one larger Fold, where they were to be undershepherds to Him. They received their power when the Spirit came, and the New Fold of Church came into organized being.

Men in objecting to the Church's conciliar definitions forget that like the stone rim of an Eastern well, they only define the limits within which the living waters of the mind may rise, they do not repress active thought. There is a distinction to be observed between those dogmatic definitions which protect the Faith, and those speculative systems of theology which are the product of theologians. What we need is a more vivid realization that the Church is indwelt by a living Present Christ, and His Presence and that of the Spirit makes here a living Organism, and a living Church. Adopting the words of Liddon, we may say, "Christ is movement and yet He is identity: He is to us what He was to our forefathers, and yet He is ever displaying to each successive generation new aspects of His power and His perfections, to those at least who hold a true communion with Him. He is at one and the same time stability and progress, here preserving the unalterable lines of His one perfect revelation of Himself—there leading us on to new and enriched perceptions of its range and significance."

Is it not well then to add the test of Christian Experience to St. Vincent's Rule? In addressing those without, her appeal takes on a somewhat different character. The need of religion must be first felt as a want before it can become saving grace. But as to those without, so to those within, the Church appeals to men's understanding and conscience. Illuminated by the Spirit they must bear their witness to the truth of the Gospel and its transforming Power. The Church first teaches her children on the strength of her office and authority to receive the faith, and next having appealed to their illuminated intelligence and conscience, enables them to understand it; lastly she leads and trains them by acting it out and turning it to make it part of themselves. So they pass from childlike acceptance, and matured belief, to the final higher stage of knowledge. The soul comes not to belive only but to *know* God and Christ, for they dwell in Him, and He in them. "I do not deny," said Liddon, "that the language of the written word and the grace of the Sacraments can alone reach the soul through the organs of sense, so that if all the copies of the Bible could be destroyed and the administration of the Sacraments prevented, the ordinary means of grace would be cut off; but, when it is driven to bay and in the last resort, the soul falls back upon a certificated presence which is independent of sense. The world in the first ages could proscribe the Christian worship. It could destroy the Scriptures. But its legislation was just as powerless against the presence of the Divine Redeemer in the inmost sanctuary of the soul as they would have been against the clouds and the sunlight. Our first fathers knew they had within their hearts One who would not desert them, One who would be a light to them when all else was darkness, One who when all outward aids were denied, was Himself 'a well of water springing up to everlasting life.'"

Having this progressive character of the individual Christian life in mind we can more easily bear with those who differ from us. It was a wise remark of Archbishop Whately when asked what he thought of a Unitarian, "It depends," he said, "in which way he is traveling." God's immanence in nature and so our natural union with Him is recognized by us all. When Churchmen come to realize the further truth that what God is to the natural universe, that Christ the God-Man is to the new creation, and that it is by as actual a participation and union with His Nature as with that of the First Adam we can attain the gift of Eternal Life, the theological differences between the different schools in the Church will melt away. Just also as the sects see the value of the appeal to the general consciousness of Christians they will look towards the Church. For then they will see for themselves that we have something they have not. For if one thing is clear it is this: that in every part of the Catholic Church, East and West, its members as tested by their professions, devotional writings, hymns, and prayers bear witness to having in the Blessed Sacrament a Real Presence and a Gift that,save in a few cases, the Protestant bodies do not claim to have.

WHY?

THE Apostle bids us to be ready to give a reason for our faith. Let us hope that this injunction, when read from Holy Writ, never falls upon unheeding ears. There are reasons concerning other matters with which we should also be quite as ready, for we may take it that, where we find one to ask, Why are you a Christian? there are a score to demand, Why do you worship Christ after such or such a fashion? Admirers of George Eliot may not need to be reminded of Mrs. Jerome's cheerful *insonciance* in regard to sect. Mrs. Jerome, it will be remembered, had been brought up in the Church, but after her marriage had gone off with her husband to the Independent chapel. That she had not "a keen susceptibility to shades of doctrine" is thus evidenced in her talk.

"It seemed very odd to me for a long while, the stannin' up to one long prayer instead of changin' your postur'. But la, there's nothin' as you mayn't get used to in time: you can always sit down, you know, before the prayer is done. The ministers say pretty nigh the same things as the Church parsons by what I ever could make out, and we are out of chapel in the morning a deal sooner than they are out of church."

The author goes on to observe that after listening to dissenting eloquence for thirty years, this seceder might safely have re-entered the Church without performing any spiritual quarantine.

There can be no doubt of this, but the question is, Would it not be more creditable to the Church to have its members understand better what she has to teach? The average head can surely hold more knowledge of this subject than is contained in the Church Catechism, and even the dullest catechumens, those most liable to stick fast in My Duty towards my neighbor, can in time, and with proper teaching, be made to understand the distinguishing doctrines of the Church wherein they were baptized. It was a pathetic answer, made by a young mother, when asked why she had left another communion in order to "join the Episcopal Church": "I wished to belong to a Church in which I could have my little children with me." Too many answers to this question have nothing to do with Church tenets. As for example: "Because it is near where I live"; or "Because the pastor is such a lovely man"; or "Because my friends attend that Church." Those who make such replies, when asked their reasons for exchanging one religious fold for another, may be undoubted Christians, but as Churchmen or Churchwomen they cannot be regarded as reliable. The little catechumen who, after a signal failure in the attempt to memorize the answer to What did your sponsors for you at Baptism? expressed a preference for an alien Sunday School, because in that sect, she protested, they did not "renounce the devil and all his works," was scarcely more ignorant of doctrinal matters than are many grown-ups who have dwelt within the sound of Church bells from their earliest recollection.

Should these things be? Is doctrinal teaching to be regarded as such strong meat that only men of the theological-student genus should know its taste? No! Perhaps it may be objected that Christian charity might suffer detriment if little Christians should be taught at the period of rapid thought and weak judgment, why they are enrolled specifically as Churchmen. There are those who fear to have immature reason exercising itself in finding wherefores for doctrinal why's. If one place of worship has a font and another only a baptistery; if Prayer Books are to be found in one and only hymn books in another; if in one a Bishop may be seen laying his hands upon the heads of worshippers gathered around the altar rail while such a sight is never to be beheld in another; what is this, they ask, to the children of the Church?

And yet if the twig remains unbent, how will the tree be inclined in the desired direction? If, while the mind is being formed, we would have the Christian a Gallio as regards doctrine, it is much to be feared that the result will be a grown-up Laodicean.

FRIENDSHIP cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors. —*Hugh Black.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM

OUR LORD AT JERICHO.

FOR THE FOURTH SUNDAY AFTER EPIPHANY.

Catechism: 5th, 6th, 7th, and 8th, Commandments. Text: St. Luke xix. 10. Scripture: St. Luke xviii. 35-43, and xix. 1-10.

THE incidents in to-day's lesson took place as our Lord was making His last journey to Jerusalem. It has been called "The Ascent to the Altar." There is something very striking about this journey. It is best brought out by St. Mark (x. 32-34). It certainly was no ordinary journey. Like Abraham going up with Isaac to this same altar, He goes with a definite purpose and with a clear knowledge of what was to take place. That deliberate purpose casts its shadow before, and seems to make even His bearing unusual. All fall back from Him and He goes before them. All were "amazed." Some were afraid (St. Mark x. 32). He calls the Twelve to Him and tells them what is to take place. That calm, deliberate purpose, that great sacrifice to which He was going, dominates this journey. Other things would appear relatively insignificant, just as in the presence of some great calamity we do not bother about the ordinary details of life. That is why, when He came to Bar-Timaeus, the blind man, near Jericho, only four or five miles from the Jordan on that journey, and the poor man cried out for mercy, that "many rebuked him, that he should hold his peace." But even in the overshadowing presence of His last great sacrifice, the Master had time to do good and would not pass by the blind man calling for mercy, nor disdain to bring salvation to the house of a sinner who "sought to see Him, who He was." It shows us by a flash revealing His character, His great absorbing love for the souls of men. He brought to earth as no one else has ever done *a true knowledge and appreciation of the value of a human soul.* He is never too busy to answer a prayer of need whether expressed, as by Bartimaeus or unexpressed as in the case of Zacchaeus. Perhaps we need to learn the true value of a human soul more than any other lesson now, if we are to do the work of Church extension which we ought to do. We know the power of Jesus Christ in His Church to save men from their sins. We know that we have what men who have it not need. But we do not yet really know and realize that the souls of those men are more precious than anything else in the world. That the greatest privilege this earth holds is to save a soul from death. That he who does that is more successful than anyone with a lesser ideal. A traveler in South Africa found a child playing with a stone which he threw after the man. He picked it up and found that it was a diamond. He found them on the road where the carts had crushed them. Before the man who knew their value came, they were spurned. Jesus taught us the value of a soul as such. The soul of the sinner, the publican, the harlot—the greater the need, the more ready the answer. We must learn from Him the true value of a human soul.

Both incidents set before us further *an example of overcoming obstacles.*

When the blind man cried out for mercy, "they that went before, rebuked him that he should hold his peace." But he knew his great need and he knew that Messiah (the "Son of David") was passing by, and he cried out the more for mercy. And when mercy was shown him as he had prayed, even the people who had hindered him "gave praise to God." Children especially must not be discouraged if their parents and elders try to hold them back, as they sometimes do, from accepting such a spiritual blessing as Confirmation for example. They may not disobey their parents even in this, but they must persevere and in the end even those who opposed them will give praise to God.

Zacchaeus, unlike the blind man, did not know what he needed and wanted. His need was as great as that of the other man. Indeed his blindness was of a more serious kind than mere physical blindness. He was a rich publican and that meant that for the sake of money he had practically given up both his nation and his soul, for a publican was one who gathered taxes for the Romans, and to make it "pay" he had to be very hard and unjust to his fellow countrymen. But because his need was greater, Jesus was ready to do more for him than He had done for the blind man. He did not wait to be asked beyond the mute appeal of the man so eager to see Him that, rich chief publican though he was, he climbed a tree to see Him pass. The real obstacle in his case was, however, the murmuring of other self-righteous ones, and that opposition brings the blessing to him, for he realizes all at once, as perhaps he would not have done without it, that what he had thought the best thing in the world was keeping him from something better.

He does not hesitate even at his riches. He realizes that there is something still higher, and he yields all these in order that he may accept the salvation which Jesus has brought to him. *Here is an example of obedience* worthy of study. A few weeks ago we saw that a man must come as a child to enter the door of the Kingdom. Here we have a man so coming. He shows the perfect trust and humility of a child. It was the law that a thief should make fourfold restitution (Ex. xxii. 1). By his offer, Zacchaeus practically admits that he has been a thief when he "exacted wrongfully" from his countrymen. He gives half his wealth to the poor. No longer does he make money the most precious thing. He wants to be worthy to entertain Jesus as a guest. And I think there was no idea in his mind that he was buying favor or that he deserved "salvation" for what he had done. All at once he saw things at their real value and he simply let go of that which he had thought was valuable, but which he found was not, because it was keeping him from something more precious. That was all he needed. From what little we are told of him, we see that he does not stop at obstacles and once realizing that Jesus can give him eternal life, he sweeps everything else aside for it. He trusts Him absolutely. It was all done quietly, without prayer expressed or promise exacted. Zacchaeus changed his whole life there quietly in the presence of the Master. He simply followed freely and fully what his heart told him to do in that Presence. It is Jesus who declared what it means. "This day is salvation come to this house." Zacchaeus, who had been lost, is found by Him who came to seek and save such as he had been.

The main lessons we have found in the stories are three:

(1) The true value of a human soul.

(2) Obstacles are only to be overcome and may be the means of giving us blessings.

(3) An example of childlike obedience and trust.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE AMERICAN CHURCH BUILDING FUND.

To the Editor of The Living Church:

I HAVE been waiting to see presented in THE LIVING CHURCH some facts about the *other* side of the work which the American Church Building Fund Commission has done and is still doing for the Church. I have hoped that someone more competent, with more precise and technical knowledge of the details, would have taken this matter up; for there *is* another side and, in common fairness to the members of the Commission, the men of affairs who have gratuitously given and still give, their valuable time and mature judgment to the work of the Commission and to the conservation of its funds, it ought to be known and circulated just as widely as were the adverse criticisms which have been going the rounds of the Church papers. In the incipient enthusiasm, the *ideal* amount required for the Fund was a million dollars for the building of churches and rectories; the *real* amount when garnered amounted to about $400,000. All the work that the American Church Building Fund has done or has left undone has depended upon that sum—not enough to build a transept to a moderate-priced Cathedral.

Not long ago in a neighboring Diocese I had the amusing experience of listening to a tirade against the Commission for its "grasping policy" and "usurious interest" in an edifice which belonged to the Commission and was at that time rented to the

parish for a fourth of its rental value! The Commission would gladly to-day be willing to settle on a 50 per cent. basis with that parish if they could pay the money. I can count sixteen churches in this and neighboring Dioceses that would not have been built but for the timely help of the Commission. To illustrate the "grasping policy" of the Commission, I would instance the Church of the Good Shepherd, Topeka. Every cent of the money used to build that beautiful church was borrowed from the Commission, Bishop Vail sanctioning the transaction. Not even the interest had been regularly paid. At Bishop Millspaugh's suggestion and under certain guarantees, the Commission donated 50 per cent. on the total indebtedness.

This is not a solitary instance. Nearly every Bishop could quote similar instances. What would a "fraternal order" or a "prominent lawyer" be likely to do in those cases? Just now, *money is easy,* but the Church B. F. Commission has carried our valuable property for us when money was hard and times were panicky. Church loans are classed by financiers as "bad business" and that makes it expensive. The wonder is that there is *any* of the $400,000 left—yet it is all there, and more, too!

What is wanted for the Commission is not criticism, but money. Let us enthuse one another with the spirit of love and of prayer and of self-sacrifice, and then God will move men to give the million "for the Lord's house." Here in Colorado we cannot keep pace with the incoming tide of population. Very many of our towns are doubling their population in two or three years, and in many of these places we don't own a building of any kind nor a foot of land, and are holding our services in lodge rooms, halls, and houses.

If every parish and mission would only fulfil the pledges made by the General Convention to the Fund by taking up one offering at least once in the year, there would be double the amount in the Fund, and its work would be doubly useful.

Denver, Col., Jan. 15, 1903. MAURICE J. BYWATER.

AS POPULARLY NAMED IN ALBANY.

To the Editor of The Living Church:

A FEW years ago I stopped over for a few hours at Albany, N. Y., to see the Cathedral. As I had never been in Albany before, I asked a policeman the way to the Cathedral. He said, "Do you mean the Catholic Cathedral, or Bishop Doane's Cathedral?" I was so glad that he did not say the P. E. Cathedral, that I replied, "Oh Bishop Doane's Cathedral!" and no doubt the Bishop loves to have it so as he does not help the American Church to correct her present name. COLIN C. TATE.

Blue Earth, Minn., Jan. 10, 1903.

WOULD IT SMELL AS SWEET?

To the Editor of The Living Church:

MAY I ask the courtesy of your columns for the expression of two thoughts which bear upon the movement for "the better naming of the Church"?

1. Just how much is there, after all, in the hackneyed objection which voices itself in the oft-quoted words:

> "What's in a name? That which we call a rose
> By any other name would smell as sweet?"

The poet prudently confines his statement, as to the restricted influence of a name, to the sense of smell. His saying, in the wide application generally given to it, is dangerously misleading.

What is there that can survive unhurt the oppression of a bad or inappropriate name?

One does not need to search far in the botanical list, to find a name—many of them—which would even damage the rose, in the estimation of the world. Suppose (pardon the absurdity) that, in utter disregard for the meaning of names and the fitness of things, the rose were called *"mallow* or cheeseweed," *"ictodes foetida* or skunk-cabbage," one might reasonably doubt whether it would even "smell as sweet."

It is impossible to advance at all in this movement for "the better naming of the Church," until there shall be consensus of feeling that "much, every way!" is the only conceivable answer for the question "What's in a name?"

2. Think of the importance attached to names in Holy Scripture.

More than once we are told that God altered the form of a name, or gave a new name, to inaugurate a transition, or to supply an inspiration, in the life of some favored servant.

How it must have thrilled Abram, how it must have lifted him up to a more exalted sense of obligation and a wider view of life, that God said: "Neither shall thy name any more be called Abram" ((father of exaltation), "but thy name shall be Abraham" (father of many nations). This experience of the new name could not have failed, nor did it fail, to move the thought of the patriarch steadily away from *himself* as favored, to the larger and nobler conception of how God *through him* would bless the nations. It was "change of name" which brought the first thrill of Catholicity to the soul of the first and greatest of the patriarchs.

The experience of Jacob was almost more striking than that of Abraham. This patriarch for well-nigh a hundred years was damaged in the quality of his life by a depressing name (given him, apparently, by his parents): Jacob, which means "supplanter." So long as this was his name, he "lived down to it," especially in his dealing with Esau. Who can fail to trace the dawn of a better day for Jacob, a new beginning in the glorious ripening of his character, when God released him from the belligerent, sectarian name "Supplanter," and gave him a name to live up to rather than down to: "Israel, a Prince of God"? E. W. WORTHINGTON.

Cleveland, Ohio, Jan. 14, 1903.

THE PRIESTHOOD OF THE LAITY.

To the Editor of The Living Church:

THE admirable article of the Rev. Thomas Hines on the necessity of Confirmation, will meet with approval from all loyal Churchmen. I wish merely to add a few words to one paragraph of his letter.

As Circumcision in the Jewish Church was succeeded by Baptism, as the rite or sacrament of admission, so the Presentation in the Temple (S. Luke ii.), was succeeded by Confirmation. Jewish boys, at about twelve years, took upon themselves the obligations of their Circumcision, and what was quite as important, were formally admitted to offer sacrifices for themselves.

Now, all denominations of Christians, whatever view they take of the authority or value of ordination, agree that the minister officiating at Holy Communion must have been ordained, according to their theory and practice, to make a valid sacrament; but they allow all those receiving to judge their own right and fitness, though they make the real value of the sacrament to depend almost entirely on the emotional faith of the partakers.

The Church, by Divine and apostolic direction, sets apart or ordains all persons, lay as well as cleric, for this solemn service, by the same outward sign, the laying on of apostolic hands, and by a similar gift of the Holy Spirit. The gift of Confirmation is not merely personal, but official as well. Men and women and children are ordained to take their part in the perpetual Memorial as priests are ordained to take theirs. The Church therefore makes the same requirement of lay people and priests.

I have found this explanation of Confirmation so convincing and attractive to sectarians of devout mind, that irritation at the Confirmation rubric has been allayed, and many have asked for Confirmation, and through it have become loyal and devout Churchmen. WM. DE LANCEY WILSON.

St. Mark's Church, Syracuse, N. Y.

A PRAYER FOR 1903.

Father, in the year beginning,
Grant us wisdom, grant us peace,
Let all doubt and wrong diminish
And all hope and love increase.

Train our eyes to truer vision,
Train our ears to know Thy voice,
Let all nations be united
And in noble deeds rejoice.

Let the bands of sin be riven
And the flag of war be furl'd,
Let it be a year of victory
In the history of the world.

FELIX CONNOP.

Papers For Lay Workers.

By Mary J. Shepperson.

UNDENOMINATIONAL VS. CHURCH WORK AND TRAINING.

I HAD recently returned from a two months' study of institutional life in one of our largest undenominational schools. I had also studied similar work in New York, Brooklyn, and Boston.

"What was your impression?" asked one of the most distinguished of the New York clergy.

"They lacked propriety and 'the spirit of a sound mind,'" I replied.

"Was there not much sentimentality?"

"In many cases nothing else."

His conclusions, he said, also based upon years of personal observation, were the same as my own.

"Surely you are not going at night in a buggy, eleven miles through the woods, with a man whom you have never met but once, even if to hold a gospel service!" I said to one girl in a training school for missionaries.

By feigning sickness to the Principal, she stayed at home.

An utter lack of chaperonage prevailed. The pupils were women, yes, but until after twenty-five—and these girls were younger—they are generally nothing more than large children.

One girl in a "training school" in a big city played regularly for services for sailors. The mission was on one of our roughest streets. She was out late alone.

Another, sang in Japanese for a Chinese and Japanese Sunday service. A friend over fifty discontinued this work. *Men* she considered the only proper workers. This quite accords with Eastern tradition, also with Scripture.

A Swedish girl was allowed to attend, because of her homesickness, a mission in her native tongue. She took a car through one of the worst parts of Boston, besides having several blocks to walk. She was always late, and alone. Why was not her Sunday morning service sufficient? The "house-mother," while not entirely approving, did not prohibit her course.

A friend tells of taking a girl to one of these schools. She was on her way by boat, from Boston to New York. The girl talked to everyone, and told my friend that she would take a cab to her school. If she told the cabman that she knew nothing of New York, he would surely not miss the street. She was from a little country town: Express and Elevated Road were to her unknown wonders.

Just recently, a dear friend died on the foreign field. There were thirty-three at her station, but no larger appropriation than there had been when the mission only numbered eleven! Entire support was not guaranteed her, she was told, "to also trust God." Her murder—for she was unusually strong, and young—must therefore remain unpunished *here*. She literally starved to death.

Others have nearly shared a similar fate in other "faith missions." We all need faith. God, too, does wonderfully provide for our needs. Are we not, however, tempting God, and so guilty of blasphemy, when we push our way, against closed doors? One of Jesus' temptations was to commit suicide, from the pinnacle of the temple. Why? That God by saving Him, might be glorified!

One worker in a "home," was asked to give her few teaspoonfuls of milk to a newly-entered infant. The home was not for "infants." This plan was regular. The worker was delicate. "The last straw" in her case was milk. "I will deny myself, and send you milk from my own table," said one of the "ladies?" in charge. "Self-denial is a pleasure to me, I had thought it would have been for you."

"I hope you gave her the pleasure," was my comment.

A friend who "lacked spirituality," but who, while her coworkers read their Bibles and quoted texts, did all the housework, cooking, etc., resolved to reform. They were all parish visitors. She accordingly joined their group, announcing that this was the "mere beginning of her changed views. From henceforth, her mind was in the heavenlies alone." As usual, they sauntered out leisurely, to visit. She never knew when to prepare lunch. In no two days did they ever appear on time. Today, however, delays were immaterial. At about four, the room was just as it had been left in the morning. My friend was calmly reading her Bible, and quoted texts as the other workers entered. They were for once forced to "work for their living."

Another friend was offered a position to start a school. "We give no salary, because it would hinder your faith," she was told.

"For the same reason, I cannot accept the position. I must know that *your* faith is being strengthened by looking to God for some *definite* sum monthly. This will also incite prayer and self-sacrifice."

These Christians were not hypocrites; but so "unworldly" that it is a wonder that "some one" did not "murder" them long ago. Let us be patient with them. Let us pity them; but may God deliver us from any likeness to them in things spiritual or temporal! I was about to add, "in this world or the next." I hope, however, before they leave *this* world, they may gain a little sense. In the world to come, their eyes will be opened.

TALKING TOO MUCH.

By Mary Johnson Shepperson.

IN THE Apostolic Constitutions, the deaconess is warned against talking too much. "In the multitude of words there wanteth not sin," says the wise man. "Study to be quiet and do your own business." "Be not a meddler in other men's matters." The first was the motto of one of the strongest and loveliest Christian women, I have ever known. The latter, a friend once said, she thought every clergyman should preach on, yearly.

Our use of our tongue is the mark of our Christian perfection, St. James tells us. What a picture he paints in the fifth chapter of his Epistle!

A Sisterhood known to me, observes a rule of silence before breakfast and for an hour before retiring. It is indeed most blessed to give one's waking and final thoughts to God. Silence before Communion is a helpful preparation. One religious house devotes half an hour daily aside from prayer and Bible study to quietness on one's knees before God. A few moments that God may hush our spirits and collect our wandering thoughts, before we approach Him in prayer, is worth very much.

"I do not want earthly comfort and sympathy so much now," said one, "since I have found that verse in the Psalms: 'When I am in heaviness I will think upon God!'" Faber beautifully expresses the same thought in his poem on "The Eternal Years." Yes, "Consider Him, who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

"Be silent to God, and let Him mould thee," said Luther. Study the ways of God with His saints. His deepest teachings have come as they were silent before Him. "I have come for thy words," said the angel to Daniel. What words of ours are daily brought before God's throne? "The prudent man spareth his words." "By thy words thou shalt be justified, and by thy words, thou shalt be condemned."

"Stand still and thou shalt see,
The victories thy God will gain for thee."

I wish there was space to quote that beautiful hymn of Llanthony Abbey, beginning—

"Hush, let a silence deep."

Or those other strong verses in full—

"There's a hush that is better than ardent speech,
Better than sighing or wilderness crying,
'Tis the being still at sovereign will."

"Be silent unto God, and thou shalt know
The quiet, holy calm He doth bestow."

"Stand still and see the salvation of our God."

"Be still, and know that I am God."

Quietness of spirit is conditional with knowing Him, whom to know is eternal life. With the poet Cowper, then let us pray: "Calm me, my God, and keep me calm."

Every Christian soul has its past, its sacred memories known only to itself and to God. Like St. Paul, perhaps, it has at one time or another heard unspeakable things which it is not lawful for a man to utter. It has been close to God—possessed of His secret instinct with His life. It has had its own invisible friends, its own hopes and fears, its own horizons on earth and in heaven. These things, my brethren, are not transferable.—*Canon Liddon.*

We are fashioned by what we love.—*Goethe.*

BARING-GOULD—PRIEST, AUTHOR, SQUIRE.

THE annual literary number of the *Christian Commonwealth*, November 13th, contained a rather spicy account of a visit of a representative of that Wesleyan weekly to Lew-Trenchard, North Devon, and of his interview with the Rev. S. Baring-Gould, both Priest and Squire of the parish. Alighting from the train at Bridestowe, a station on the Southwestern, 32½ miles from Exeter, he had a drive, he tells us, across country—"through high-hedged, leafy lanes"—and was "received with warm hospitality in a fine old country mansion and permitted to join the family circle"; the "chat" with his distinguished reverend and literary host taking place finally before the great fire-place in the ancient dining hall. The Lew-Trenchard estate (3,000 acres, with an Elizabethan or Jacobean house) came into the possession of the younger branch of the Gould family on All Saints' Day, 1626; the elder branch being at that time settled just across Dartmoor at Staverton. The family pedigree goes back to John Gould, a Crusader, who, for his valor at the siege of Damietta (1219), was granted an estate in Somerset. Mr. Baring-Gould's great-grandmother, the last of the Goulds, married Mr. Charles Baring, and when their son succeeded to the Lew-Trenchard estate and the remains of the property at Stanton, he took by Royal license, in 1795, the name and arms of Gould in addition to those of Baring. The present head of the house, whose father was a military officer and his mother daughter of an Admiral in the Royal Navy, was born in 1834. "'My father's idea,' said Mr. Baring-Gould with a reminiscent smile, 'was to make a mathematician of me—I who cannot do an ordinary sum in compound arithmetic.'" Upon being pronounced by his tutor, however, as perfectly hopeless in that direction, it was decided he should prepare for the Priesthood, and he was ordained in 1864. When his uncle, who was rector of Lew-Trenchard, died in 1887, Mr. Baring-Gould, who had come into the estate in 1872—and then the incumbent of East Mersea, Essex,—nominated himself to the family living, and came to reside there at the old ancestral Hall. He has had a family of fifteen children, of whom all but one (a daughter) are still living in this world, five sons and nine daughters; the eldest son and heir being at present engaged in business as a financier in Minneapolis. In response to an inquiry as to his literary beginnings, "'I used to scribbble,' he said, 'when a child, and I still have some of the stories I wrote as a boy.'" He confessed he could not tell how many books he had written. However, in the British Museum catalogue there are about 150 entries against his name. One of his two stories now in hand is for the *Treasury*—begun in the Christmas number. When inquired as to the circumstances under which he wrote his most famous hymn, "Onward, Christian Soldiers," he replied: "'It was written in a scramble when I was a curate at Horbury, nearly forty years ago. I had a mission about a mile and a half from the parish church, and on Whit-Tuesday had to march my children thither. On the Saturday evening it suddenly occurred to me that the children would keep together better if they sang something as they went. So I sat down and wrote as hard as I could tear, "Onward, Christian Soldiers." I sent it post-haste to the printers, we practised it on Monday, and sang it in procession on Tuesday to Haydn's tune. Sullivan's tune was not written till long afterwards.'" Had the author had any idea of the future popularity of the hymn, he would not, he said, have made such a bad rhyme as "war" and "before." It appears that there is not a tittle of truth in the widely current jocose (though rather irreverent) anecdote in connection with this hymn. Irish and Welsh hagiology is still absorbing much of Mr. Baring-Gould's time and attention. When he is writing a novel he makes a point of doing a chapter a day, usually thinking it all out beforehand while in bed. Lew-Trenchard Church—distant only a few hundred yards from the Hall—the rectory being half a mile away—had a fine rood-screen, which the rector is now restoring. "The church, the Hall, and the whole estate," says the *Christian Commonwealth* representative, "all bear signs of his interest in and care for the great inheritance which he evidently regards in the light of a high trust."

REV. S. BARING-GOULD.

WE FIND in a Protestant contemporary the following echo of the World's Parliament of Religions, which was one of the features of the Chicago World's Fair. This paper mentions as a significant coincidence that several of the exponents at that gathering of non-Christian Oriental religions have already come to a bad end. The gentleman with a red fez who spoke so glowingly of Mohammedanism, its virtues and its philosophy, was, when last heard of, in a New York jail for practising upon the credulity of silly admirers and living by petty swindling. The picturesque philosopher in a yellow turban and flowing robes whom we used to meet at every turn of the World's Fair under an assumed name, enjoyed his beefsteak as well as any of his hosts in Chicago, and then went back to India to lie about the thousands of converts to vegetarianism made on Wabash Avenue and Ashland Boulevard. Well, he is dead, and all his crooked career has come to a final stop. And now Mozoomdar, another of these picturesque Orientals, has given up the attempt to reform Hinduism, and with a sorrowful farewell betakes himself to the high hills to die there. The silly Americans who are seeking new religious sensations in the queer heathen creeds of the East (and there seems to be a great number of such foolish people) should ponder the fate of their prophets as given above.—*Sacred Heart Review.*

LEW-TRENCHARD HOUSE—THE HOME OF THE REV. S. BARING-GOULD.

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

Copyright 1902 by Fleming H. Revell Co.

CHAPTER XIX.

THE game now stood three to one in favor of the Front, and up to the end of the first hour no change was made in this score.

And now there was a scene of the wildest enthusiasm and confusion. The Front people flocked upon the ice and carried off their team to their quarter of the shanty, loading them with congratulations and refreshing them with various drinks.

"Better get your men together, captain," suggested Craven, and Hughie gathered them into the Twentieth corner of the shanty.

In spite of the adverse score Hughie found his team full of fight. They crowded about him and the master, eager to listen to any explanation of the present defeat that might be offered for their comfort, or to any plans by which the defeat might be turned into victory. Some minutes they spent in excitedly discussing the various games, and in good-naturedly chaffing Thomas Finch for his failure to prevent a score. But Thomas had nothing to say in reply. He had done his best, and he had a feeling that they all knew it. No man was held in higher esteem by the team than the goal-keeper.

"Any plan, captain?" asked the master, after they had talked for some minutes, and all grew quiet.

"What do you think, sir?" said Hughie.

"O, let us hear from you. You're the captain."

"Well," said Hughie, slowly, and with deliberate emphasis, "I think we are going to win." (Yells from all sides.) "At any rate we ought to win, for I think we have the better team." (More yells.) "What I mean is this, I think we are better in combination play, and I don't think they have a man who can touch the master."

Enthusiastic exclamations. "That's right!" "Better believe it!" "Horo!"

"But we have a big fight before us. And that Dan Munro's a terror. The only change I can think of is to open out more and fall back from their goal for a little while. And then, if I can hold Dan—"

Cries of "You'll hold him all right!" "You are the lad!"

"Everybody should feed the master. They can't stop him, any of them. But I would say for the first while, anyway, play defense. What do you think, sir?" appealing to the master.

"I call that good tactics. But don't depend too much upon me; if any man has a chance for a run and a shot, let him take it. And don't give up your combination in your forward line. The captain is quite right in seeking to draw them away from their goal. Their defense territory is too full now. Now, what I have noticed is this, they mainly rely upon Dan Munro and upon their three big defense men. For the first fifteen minutes they will make their hardest push. Let us take the captain's advice, fall back a little, and so empty their defense. But on the whole keep your positions, play to your men, and," he added with a smile, "don't get too mad."

"I guess they will be making some plans, too," said Thomas Finch, slowly, and everybody laughed.

"That's quite right, Thomas, but we'll give them a chance for the first while to show us what they mean to do."

At this point the minister came in, looking rather gloomy.

"Well, Mr. Craven, rather doubtful outlook, is it not?"

"O, not too bad, sir," said the master, cheerfully.

"Three to one. What worse do you want?"

"Well, six to one would be worse," replied the master. "Besides, their first two games were taken by a kind of fluke. We didn't know their play. You will notice they have taken only one in the last three-quarters of an hour."

"I doubt they are too big for you," continued the minister.

"Isn't altogether size that wins in shinny," said Mr. Craven. "Hughie there isn't a very big man, but he can hold any one of them."

"Well, I hope you may be right," said the minister. "I am sorry I have to leave the game to see a sick man up Kenyon way."

"Sorry you can't stay, sir, to see us win," said Craven, cheerfully, while Hughie slipped out to see his mother before she went.

"Well, my boy," said his mother, "you are playing a splendid game, and you are getting better as you go on."

"Thanks, mother. That's the kind of talk we like," said Hughie, who had been a little depressed by his father's rather gloomy views. "I'm awfully sorry you can't stay."

"And so am I, but we must go. But we shall be back in time for supper, and you will ask all the team to come down to celebrate their victory."

"Good for you, mother! I'll tell them; and I bet they'll play."

Meantime the team from the Front had been having something of a jollification in their quarters. They were sure of victory, and in spite of their captain's remonstrances had already begun to pass round the bottle in the way of celebration.

"They're having something strong in there," said little Mac McGregor. "Wish they'd pass some this way."

"Let them have it," said Johnnie Duncan, whose whole family ever since the revival had taken a total abstinence pledge, although this was looked upon as a very extreme position indeed, by almost all the community. But Big Duncan Campbell had learned by very bitter experience that for him, at least, there was no safety in a moderate use of "God's good creature," as many of his fellow church-members designated the "mountain dew," and his sons had loyally backed him up in this attitude.

"Quite right!" said the master, emphatically. "And if they had any sense they would know that with every drink they are throwing away a big chance of winning."

"Horo, you fellows!" shouted big Hec Ross across to them, "aren't you going to play any more? Have you got enough of it already?"

"We will not be caring for any more of yon kind," said Johnnie Big Duncan, good-naturedly, "and we were thinking of giving you a change."

"Come away and be at it, then," said Hec, "for we're all getting cold."

"That's easily cured," said Dan, as they sallied forth to the ice again, "for I warrant you will not be suffering from the cold in five minutes."

When the teams took up their position, it was discovered that Dan had fallen back to the center, and Hughie was at a loss to know how to meet this new disposition of the enemy's force.

"Let them go on," said the master, with whom Hughie was holding a hurried consultation. "You stick to him, and we'll play defense till they develop their plan." The tactics of the Front became immediately apparent upon the drop of the ball, and proved to be what the master had foretold. No sooner had the game begun than the big defense men advanced with the centers to the attack, and when Hughie followed up his plan of sticking closely to Dan Munro and hampering him, he found Jimmie Ben upon him, swiping furiously with his club at his shins, with evident intention of intimidating him, as well as of relieving Dan from his attentions. But if Jimmie Ben thought by his noisy shouting and furious swiping to strike terror to the heart of the Twentieth captain, he entirely misjudged his man; for without seeking to give him back what he received in kind, Hughie played with his game with such skill and pluck, that although he was considerably battered about the shins, he was nevertheless able to prevent Dan from making any of his dangerous rushes.

Craven, meantime, if he noticed Hughie's hard case, was so fully occupied with the defense of the goal that he could give no thought to anything else. Shot after shot came in upon Thomas at close range, and so savage and reckless was the charge of the Front that their big defense, men like Hec Ross and Jimmie Ben, abandoning their own positions, were foremost in the melee before the Twentieth goal.

For fully fifteen minutes the ball was kept in the Twentieth territory, and only the steady coolness of Craven and Johnnie Big Duncan, backed by Hughie's persistent checking of the Front captain and the magnificent steadiness of Thomas in goal, saved the game.

At length, as the fury of the charge began to expend itself a little, Craven got his chance. The ball had been passed out to Dan upon the left wing of the Front forward line. At once Hughie was upon him, but Jimmie Ben following hard, with a cruel swipe at Hughie's skates, laid him flat, but not until he had succeeded in hindering to some degree Dan's escape with

the ball. Before the Front captain could make use of his advantage and get clear away, the master bore down upon him like a whirlwind, hurled him clear off his feet, secured the ball, dashed up the open field, and eluding the two centers, who had been instructed to cover the goal, easily shot between the balsam-trees.

For a few moments the Twentieth men went mad, for they all felt that a crisis had been passed. The failure of the Front in what had evidently been a preconcerted and very general attack was accepted as an omen of victory.

The Front men, on the other hand, were bitterly chagrined. They had come so near it, and yet had failed. Jimmie Ben was especially savage. He came down the ice toward the center, yelling defiance and threats of vengeance. "Come on here! Don't waste time. Let us at them. We'll knock them clear off the ice."

It was Dan's drop. As he was preparing to face off, the master skated up and asked the umpire for time. At once the crowd gathered round.

"What's the matter?" "What's up?" "What do you want?" came on all sides from the Front team, now thoroughly aroused and thirsting for vengeance.

"Mr. Umpire," said the master, "I want to call your attention to a bit of foul play that must not be allowed to go on;" and then he described Jimmie Ben's furious attack upon Hughie.

"It was a deliberate trip, as well as a savage swipe at a man's shins when the ball was not near."

At once Jimmie Ben gave him the lie, and throwing down his club, slammed his cap upon the ice and proceeded to execute a war-dance about it.

For a few moments there was a great uproar, and then the master's voice was heard again addressing the umpire.

"I want to know your ruling upon this, Mr. Umpire;" and somehow his voice commanded a perfect stillness.

"Well," said the umpire, hesitating, "of course—if a man trips it is foul play, but—I did not see any tripping. And of course—swiping at a man's shins is not allowed, although sometimes—it can't very well be helped in a scrimmage."

"I merely want to call your attention to it," said the master. "My understanding of our arrangements, Mr. Munro," he said, addressing the Front captain, "is that we are here to play shinny. You have come up here, I believe, to win the game by playing shinny, and we are here to prevent you. If you have any other purpose, we would be glad to know it now, for we entered this game with the intention of playing straight, clean shinny."

"That's right!" called out Hec Ross; "that's what we're here for." And his answer was echoed on every side, except by Jimmie Ben, who continued to bluster and offer fight.

"O, shut your gab!" finally said Farquhar Bheg, impatiently. "If you want to fight, wait till after the game is done."

"Here's your cap, Jimmie," piped a thin little voice. "You'll take cold in your head." It was little French Fusie, holding up Jimmie's cap on the end of his shinny club, and smiling with the utmost good nature, but with infinite impudence, into Jimmie's face.

At once there was a general laugh at Jimmie Ben's expense, who with a growl, seized his cap, and putting it on his head, skated off to his place.

"Now," said Hughie, calling his men together for a moment, "let us crowd them hard, and let's give the master every chance we can."

"No," said the master, "they are waiting for me. Suppose you leave Dan to me for awhile. You go up and play your forward combination. They are not paying so much attention to you. Make the attack from your wing."

At the drop Don secured the ball, and followed by Fusie, flew up the centre with one of the Reds on either hand. Immediately the master crossed to meet him, checked him hard, and gave Fusie a chance, who, seizing the ball, passed far up to Hughie on the right.

Immediately the Twentieth forward line rushed, and by a beautiful bit of combined play, brought the ball directly before the Front goal, when Don, holding it for a moment till Hughie charged in upon Farquhar Bheg, shot, and scored.

The result of their combination at once inspired the Twentieth team with fresh confidence, and proved most disconcerting to their opponents.

"That's the game, boys," said the master delightedly. "Keep your heads, and play your positions." And so well did the forward line respond that for the next ten minutes the game was reduced to a series of attacks upon the Front goal, and had it not been for the dashing play of their captain and the heavy checking of the Front defense, the result would have been most disastrous to them.

Meantime, the Twentieth supporters, lined along either edge, became more and more vociferous as they began to see that their men were getting the game well into their own hands. That steady, cool, systematic play of man to man was something quite new to those accustomed to the old style of game, and aroused the greatest enthusiasm.

Gradually the Front were forced to fall back into their territory, and to play upon the defensive, while the master and Johnnie Big Duncan, moving up toward the centre, kept their forward line so strongly supported, and checked so effectually any attempts to break through, that thick and fast the shots fell upon the enemy's goal.

There remained only fifteen minutes to play. The hard pace was beginning to tell upon the big men, and the inevitable reaction following their unwise "celebrating" began to show itself in their stale and spiritless play. On the other hand, the Twentieth were as fresh as ever, and pressed the game with greater spirit every moment.

"Play out toward the side," urged Dan, despairing of victory, but determined to avert defeat, and at every opportunity the ball was knocked out of play. But like wolves the Twentieth forwards were upon the ball, striving to keep it in play, and steadily forcing it toward the enemy's goal.

Dan became desperate. He was wet with perspiration, and his breath was coming in hard gasps. He looked at his team. The little Reds were fit enough, but the others were jaded and pumped out. Behind him stood Jimmie Ben, savage, wet, and weary.

At one of the pauses, when the ball was out of play, Dan dropped on his knee.

"Hold on there a minute," he cried; "I want to fix this skate of mine."

Very deliberately he removed his strap, readjusted his skate, and began slowly to set the strap in place again.

"They want a rest, I guess. Better take off the time, umpire," sang out Fusie, dancing as lively as a cricket round Jimmie Ben, who looked as if he would like to devour him bodily.

"Shut up, Fusie!" said Hughie. "We've got all the time we need."

"You have, eh?" said Jimmie Ben, savagely.

"Yes," said Hughie, in sudden anger, for he had not forgotten Jimmie Ben's cruel swipe. "We don't need any more time than we've got, and we don't need to play any dirty tricks, either. We're going to beat you. We've got you beaten now!"

"Blank your impudent face! Wait you! I'll show you!" said Jimmie Ben.

"You can't scare me, Jimmie Ben," said Hughie, white with rage. "You tried your best and you couldn't do it."

"Play the game, Hughie," said the master, in a low tone, skating round him, while Hec Ross said, good-naturedly, "Shut up, Jimmie Ben. You'll need all your wind for your heels," at which all but Jimmie Ben laughed.

For a moment Dan drew his men together.

"Our only chance," he said, "is in a rush. Now, I want every man to make for that goal. Never mind the ball. I'll get the ball there. And then you, Jimmie Ben, and a couple of you centres, make right back here on guard."

"They're going to rush," said Hughie to his team. "Don't all go back. Centres fall back with me. You forwards keep up."

At the drop Dan secured the ball, and in a moment the Front rush came. With simultaneous yell the whole ten men came roaring down the ice, waving their clubs and flinging aside their light-weight opponents. It was a dangerous moment, but with a cry of "All steady, boys!" Hughie threw himself right into Dan's way. But just for such a chance Jimmie Ben was watching, and rushing upon Hughie, caught him fairly with his shoulder and hurled him to the ice, while the attacking line swept over him.

For a single moment Hughie lay dazed, but before anyone could offer help he rose slowly, and after a few deep breaths, set off for the scrimmage.

There was a wild five minutes. Eighteen or twenty men were massed in front of the Twentieth goal, striking, shoving, yelling, the solid weight of the Front defense forcing the ball

ever nearer the goal. In the centre of the mass were Craven, Johnnie Big Duncan, and Don fighting every inch.

For a few moments Hughie hovered behind his goal, his heart full of black rage, waiting his chance. At length he saw an opening. Jimmie Ben, slashing heavily, regardless of injury to himself or any others, had edged the ball toward the Twentieth left. Taking a short run, Hughie, reckless of consequences, launched himself head-first into Jimmie Ben's stomach, swiping viciously at the same time at the ball. For a moment Jimmie Ben was flung back, and but for Johnnie Big Duncan, would have fallen, but before he could regain his feet, the ball was set free of the scrimmage and away. Fusie, rushing in, had snapped it up and had gone scuttling down the ice, followed by Hughie and the master.

Before Fusie had got much past centre, Dan, who had been playing in the rear of the scrimmage, overtook him, and with a fierce body check upset the little Frenchman and secured the ball. Wheeling, he saw both Hughie and Craven bearing down swiftly upon him.

"Rush for the goal!" he shouted to Jimmie Ben, who was following Hughie hard. Jimmie Ben hesitated.

"Back to your defense!" yelled Dan, cutting across and trying to escape between Hughie and Craven.

It was in vain. Both of the Twentieth men fell upon him, and the master, snatching the ball, sped like lightning down the ice.

The crowd went wild.

"Get back! Get back there!" screamed Hughie to the mob crowding in upon the ice.

"Give us room! Give us a show!"

At this moment Craven, cornered by Hec Ross and two of the Red Shirts with Dan hard upon his heels, passed clear across the ice to Hughie. With a swift turn Hughie caught the ball, dodged Jimmie Ben's fierce spring at him, and shot. But even as he shot, Jimmie Ben, recovering his balance, reached him and struck a hard, swinging blow upon his ankle. There was a sharp crack, and Hughie fell to the ice. The ball went wide.

"Time, there, umpire!" cried the master, falling on his knees beside Hughie. "Are you hurt, Hughie?" he asked, eagerly. "What is it, my boy?"

"Oh, master, it's broken; but don't stop. Don't let them stop. We must win this game. We've only a few minutes. Take me back to goal and send Thomas out."

The eager, hurried whisper, the intense appeal in the white face and dark eyes, made the master hesitate in his emphatic refusal.

"You can't—"

"Oh, don't stop! Don't stop it for me," cried Hughie, gripping the master's arm.

"Help me up and take me back."

The master swore a fierce oath.

"We'll do it, my boy. You're a trump. Here Don," he called aloud, "we'll let Hughie keep goal for a little," and they ran Hughie back to the goal on one skate.

"You go out, Thomas," gasped Hughie. "Don't talk. We've only five minutes."

"They've broken his leg," said the master, with a sob in his voice.

"Nothing wrong, I hope," said Dan, skating up.

"No; play the game," said the master, fiercely. His black eyes were burning with a deep, red glow.

"Is it hurting much?" asked Thomas, lingering about Hughie.

"Oh, you just bet! But don't wait. Go on! Go on down! You've got to get this game!"

Thomas glanced at the foot hanging limp, and then at the white but resolute face. Then saying, with slow, savage emphasis, "The brute beast! As sure as death I'll do for him," he skated off to join the forward line.

It was the Front knock-off from the goal. There was no plan of attack, but the Twentieth team, looking upon the faces of the master and Thomas, needed no words of command.

The final round was shot, short, sharp, fierce. A long drive from Farquhar Bheg sent the ball far up into the Twentieth territory. It was a bad play, for it gave Craven and Thomas their chance.

"Follow me close, Thomas," cried the master, meeting the ball and setting off like a whirlwind.

Past the little Reds, through the centres, and into the defense line he flashed, followed hard by Thomas. In vain Hec Ross tried to check, Craven was past him like the wind. There remained only Dan and Jimmie Ben. A few swift strides, and the master was almost within reach of Dan's club. With a touch of the ball to Thomas he charged into his waiting foe, flung him aside as he might a child, and swept on.

"Take the man, Thomas," he cried, and Thomas, gathering himself up in two short, quick strides, dashed hard upon Jimmie Ben, and hurled him crashing to the ice.

"Take that, you brute, you!" he said, and followed after Craven.

Only Farquhar Bheg was left.

"Take no chances," cried Craven again. "Come on!" and both of them sweeping in upon the goal-keeper, lifted him clear through the goal and carried the ball with them.

"Time!" called the umpire. The great game was won.

Then, before the crowd had realized what had happened, and before they could pour in upon the ice, Craven skated back toward Jimmie Ben.

"The game is over," he said, in a low, fierce tone. "You cowardly blackguard, you weren't afraid to hit a boy, now stand up to a man, if you dare!"

Jimmie Ben was no coward. Dropping his club, he came eagerly forward, but no sooner had he got well ready than Craven struck him fair in the face, and before he could fall, caught him with a straight, swift blow on the chin, and lifting him clear off his skates, landed him back on his head and shoulders on the ice, where he lay with his toes quivering.

"Serve him right," said Hec Ross.

There was no more of it. The twentieth crowds went wild with joy and rage, for their great game was won, and the news of what had befallen their captain had got round.

"He took his city, though, Mrs. Murray," said the master, after the great supper in the manse that evening, as Hughie lay upon the sofa, pale, suffering, but happy. "And not only one, but a whole continent of them, and," he added, "the game as well."

With sudden tears and a little break in her voice, the mother said, looking at her boy:

"It was worth while taking the city, but I fear the game cost too much."

"Oh, pshaw, mother," said Hughie, "it's only one bone, and I tell you that final round was worth a leg."

[*To be Continued.*]

The Family Fireside

PERSECUTION.

In all persecution,
Jesu, help Thou me,
Lest in human weakness,
I lose faith in Thee;
Lest I doubt and waver,
Lest I fear Thy power
May not bear me safely
Past each darksome hour.

I am striving truly
In Thy steps to tread;
But my foes are hurling
Arrows at my head.
It is hard to clearly
See what is the right:
It is hard to always
Keep Thy Cross in sight.

Thou hast surely told us,
If we follow Thee,
We shall meet with trials
And deep agony;
Thou hast also promised
Then to grant Thine aid,
That we may have strength to
Act as Thou hast said.

In these hours of trial
Manifest Thy Love:
Shower Thy Grace upon me,
Turn my eyes above;
Grant that I may ever
Cling to Thy Ideal;
Grant that I may never
Live the "Life Unreal."

(Rev.) Wm. Walter Smith, M.A., M.D.

JOSEPH SMIGGERS.

By Roland Ringwalt.

NO ONE would find it difficult to name the four great travelers of the nineteenth century. "Lewis and Clark" are linked together as a firm, and perhaps three-quarters of our school teachers could not give their Christian names. But Samuel Pickwick, Tracy Tupman, Augustus Snodgrass, and Nathaniel Winkle are distinct personalities. Mr. Pickwick's Christian name hints that Dickens was covertly jesting with the memory of Dr. Johnson. "Tracy Tupman" is sportive alliteration, and a good name for an elderly and susceptible bachelor. Mr. Winkle's name was Nathaniel, although the judge halted between "Nathaniel Daniel," and "Daniel Nathaniel." Mr. Snodgrass' name is specially memorable, not because it has an imperial Roman sound, but because Emily Wardle, under certain embarrassing circumstances, called on "Augustus" to explain.

The journeys of these renowned personages are better known than the wanderings of Mungo Park or Ida Pfeiffer. Livingstone and Stanley, Franklin and Peary, and many illustrious names appear in book and magazines, but these are the tourists whose eatings and drinkings, whose ridings and drivings, whose note-books and letters arouse the deepest interest. Charles Dickens raised a sensation by his "American Notes," yet for one who has ever opened them there are at least a hundred who could make a fair abstract of Mr. Winkle's flight from the vengeful Dowler; Mr. Snodgrass' heroic behavior when he thought Mr. Winkle was going to fight a duel; Mr. Tupman's surprising success as a marksman; and Mr. Pickwick's conduct on a dozen or more occasions.

Now side by side with the memorable four appears an almost forgotten name. Joseph Smiggers was the Perpetual Vice President of the Pickwick Club, and there can be no doubt that he must have furnished a great deal of the raw material. He may have gone with Mr. Pickwick to the ponds of Hampstead, or known Mr. Snodgrass in his boyhood (Snodgrass had lost his parents, and Mr. Pickwick had been his guardian). Long after the dissolution of the club, Joseph Smiggers may have lived to tell of its formation, its early days, and its dissensions. A man who had known Pickwick before Pickwick met Jingle, Job Trotter, the Wellers, Dodson, and Fogg; who may have been intimately acquainted with the jealous Blotton, must have had a great deal of unwritten history in the chambers of his memory. It may be that he had dined with Mr. Pickwick, and partaken of chops and tomato sauce at Mrs. Bardell's house in Goswell Street. The unreflecting many read Pickwick without a thought of the modest Smiggers, but the reflecting few would like to find the private papers of a man who could give personal recollections of the four travelers.

Going through our public libraries and looking over our great newspapers, a reader is often reminded of Joseph Smiggers. Some of the most interesting books of the last century are the reminiscences of people who never won a battle or made a discovery, but who knew remarkable characters. Henry Crabb Robinson was not a great man, but who would let his diary perish? There are many famous people whose lives are far less worth reading. Richard Cumberland had a much higher estimate of himself than we have of him; but his anecdotes delight many a reader who would not care for his plays and who does not yearn for a detailed account of his diplomatic services. We may possibly think that we would rather have been Burke or Grattan or Curran than Sir Jonah Barrington; but the tired reader who at eleven P. M. opens Sir Jonah's reminiscences will forget the hour, and read on till two or three o'clock. Such jottings as those of Hall, or Sir Francis Hastings Doyle, or twenty other collections that might be named, show that men who were not born great, who did not achieve greatness, and never had greatness thrust upon them, can enrich the world by delightful memories of the mighty folk whom they have seen and heard. Some of earth's greatest men have been like hunters. They slew a giant elk or a monstrous bear, or performed some other feat which we admire and perhaps envy. The writer of a good volume of reminiscences performs the humbler task of the cook, and dishes up the meat to our taste.

Who has not known Joseph Smiggers or his sister? If there was an old farmer or a retired merchant, or a veteran soldier who knew the Scotland of 1745, the keen eye of Scott found him out and gathered treasures from his budget. The old soldier who had seen war in Europe and America and told his tales to little Daniel Webster, was an ignorant man, but he was a genuine schoolmaster nevertheless. On the forecastle and in the tops, Marryat was always finding some Joseph Smiggers who had sailed with Howe or St. Vincent. In the backwoods or on the lakes some wood-cutter or some mate of a schooner told his anecdotes to James Fenimore Cooper. The romantic boy frets because he does not know any heroes or explorers or inventors; and meanwhile the neighbors who were acquainted with the giants of half a century ago are dying, scarcely noticed, except when some biographer knocks at their door. Years will pass before the last of Lincoln's or Grant's acquaintances is gathered to his fathers; and fifty years hence when some grand row agitates the navy, some weatherbeaten officer will give the world many a hitherto unpublished anecdote of Sampson and Schley.

Every week the newspapers announce the death of someone unknown to fame except that he was a member of a great expedition, or that he went to school with a celebrity; or that she was a nurse in a hospital with Florence Nightingale. It frequently happens that Joseph Smiggers would not or could not write a book, but perhaps he had a little group of friends who delighted in his stories. The narrator who is known to the whole world sometimes writes in order to blow his own trumpet, or to stop the blowing of another man's trumpet. But Joseph Smiggers, not boasting of his own achievements, or wailing over his grievances, but simply telling what he actually knows, may be a pleasant companion in his life and may be sorely regretted when he dies.

HOUSEHOLD HINTS.

Eggs will cook much more evenly if the frying pan is covered.

Russian tea is just ordinary tea served with slices of lemon for flavoring.

Asparagus should be cooked tied up in bunches and stood upright in the water.

Use hot water instead of milk to thin the eggs in an omelet. It makes it more tender.

Thin slices of bread with lettuce leaves and sliced radishes make very palatable sandwiches.

Utilize cold spinach by heating, add a little butter, and serve on buttered toast. Garnish with hard-boiled eggs.

Rice is much nicer steamed than boiled, as then each grain is separate from the others and is white and dry as it should be.

The flavor of baked potatoes is much improved by boiling them about ten minutes before placing them in the oven to be baked.

Almost any green salad, particularly if it is to be served with a roast, is improved by the addition of some finely chopped mint leaves.

A delicious sweet to serve with a luncheon course is made by dipping oblong crackers in melted sweet chocolate. Place them on a buttered plate until firm and dry.

In canning fruit, especially cherries, currants and berries, it sometimes happens that there is juice left over. Heat it and can it carefully, or put it hot into clean bottles, stop with new corks and seal with wax. It makes a welcome drink mixed with ice water.

There is nothing more delicious than the flavor of red raspberries. Can them, mix with currants for jelly, make "jam"—a pound for pound preserve—of them either alone or mixed with currants, or, best of all, eat them raw for breakfast, luncheon or dinner. They are with us but a little while.

Fruit cakes are now steamed and not baked as was formerly the custom. Steam for at least three hours, then place in a warm oven to dry off the outside moisture. Wrap in oiled paper and seal in air-tight jars and it will keep moist for years. Do not ice until the cake is ready for use.

What can be done with jelly that has not hardened? Cover the top of the glasses with panes of window glass and set it in the sun for a few days, bringing it in nights and during showers. It will usually become hard. If it does not, save it for sauces, puddings, and fruit cake and be more careful next time.

Now that new potatoes and string beans are in market, try an old-fashioned Yankee way of cooking them. Cut four thin slices of salt, fat pork into small pieces. Put this in cold water and set on the stove. When it boils, add a quart of green beans, broken into inch bits and, when the beans are about half done, add a dozen new potatoes. Season with pepper and a little salt.

Many who would enjoy a glass of iced tea at luncheon and dinner, do not serve it, as they think it expensive on account of the amount of ice used in cooling it. It is not at all necessary to pour hot tea on ice to prepare this beverage—in fact, it is much better when allowed to cool before icing it. To make three pints of iced tea, put four heaping teaspoonfuls of tea in a large teapot; pour three pints of boiling water over the tea and let it stand in a hot place just five minutes; then pour it off the grounds into a big pitcher.

The Living Church.

RATES FOR DISPLAYED ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2⅜ inches. 14 agate lines to the inch.

Display Rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Address all communications relating to this department to Mr. C. A. Goodwin, Advertising Manager, 153 La Salle St., Chicago.

CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

✠

Jan. 1—Thursday. Circumcision.
" 2—Friday, Fast.
" 4—Second Sunday after Christmas.
" 6—Tuesday, The Epiphany.
" 9—Friday. Fast.
" 11—First Sunday after Epiphany.
" 16—Friday. Fast.
" 18—Second Sunday after Epiphany.
" 23—Friday. Fast.
" 25—Conversion of St. Paul. Third Sunday after Epiphany.
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

Jan. 27—Conv., California.

Personal Mention.

The Rev. W. H. Burkhardt has resigned the rectorship of Sistersville, W. Va., and accepted that of Grace Church, Haddonfield, N. J.

The Rev. Charles T. Coerr has resigned his work at Christ Church mission, East Norwalk, Conn., and will confine his labors to his cure of Redding and Weston.

The Rev. W. A. R. Goodwin of St. John's Church, Petersburg, Va., has resigned his charge to accept a call to Bruton Parish, Williamsburg, Va.

The Rev. Willet N. Hawkins should be addressed at Pulaski, N. Y., where he has charge of St. James' Church and also of Grace Church, Mexico.

The address of the Rev. Seaver M. Holden is St. Stephen's Rectory, Wissahickon, Philadelphia, Pa., as he has entered upon his duties as rector of that parish.

The Rev. H. O. Judd has resigned the rectorship of Christ Church, Valdosta, Ga., and accepted that of the church at Chester, S. C.

The Rev. Leopold Kroll, vicar of St. John's mission, Grand Rapids, Wis., has accepted a call to St. Mark's Church, Hoosick Falls, N. Y., and will enter upon his duties there February 1st.

The address of the Rev. H. D. B. MacNeil is changed from Jersey City, N. J., to Manchester Centre, Vermont, where he is rector of Zion Church.

The Rev. W. S. L. Romilly has resigned charge of St. David's and St. George's Churches, Lorain, Ohio, on account of the illness of his wife.

The Rev. Arthur J. Westcott, late priest in charge of St. Alban's, Black River Falls, Wis., has been appointed rector of St. Stephen's, Waterloo, Wis., in succession to the Rev. Canon Richey, resigned. Address, St. Stephen's Rectory, Waterloo, Wis.

The Rev. W. Warne Wilson has resigned the rectorship of St. Stephen's Church, Detroit, and accepted that of Trinity Church in the same city. It was erroneously stated last week that Mr. Wilson was assistant at St. Stephen's. He has been rector of the parish for the past three years, and was formerly assistant at St. John's.

ORDINATIONS.

Deacons.

Delaware.—In St. Mary's Church, Tuxedo Park, New York, on the Second Sunday after Christmas, by the Bishop of Delaware, William Fitz Simon, formerly a Presbyterian minister and Moderator of the New Castle (Del.) Presbytery.

Missouri.—On the Sunday after Epiphany, in Christ Church Cathedral, Mr. Wm. Cochran, late of the Presbyterians. Mr. Cochran will have charge of the Cathedral mission on Grand Avenue, under Dean Davis.

DIED.

Briggs.—On Sunday, Jan. 4th, 1903, at the residence of her brother, Lamonte Durbrow, 2017 Wayland Ave., Norwood, Ohio, of bronchitis, Clara Durbrow Briggs, late of Ogden, Utah.

"The Lord is my Shepherd, I shall not want."

Krickbaum.—Ex-Judge I. K. Krickbaum died at his home near Benton, Jan. 5th, 1903.

IN MEMORIAM.

William Jason Gold,

priest, doctor of sacred theology.

The Alumni Association of the Western Theological Seminary, present in special session, the Right Reverend Arthur L. Williams, Bishop Coadjutor of Nebraska, in the Chair, by their committee have ordered the following testimonial:

It is finished: The earthly career of this priest whom we have all known face to face and heart to heart, our beloved instructor, friend, and father. Saintliness has been the invariable aspect of his daily life no less in social and official relations than in spiritual conferences and devotional offices, through the seventeen years in which he has been the actual head of this institution. Without a dissentient voice we now affirm the familiar sentiment that he knew so well, We honor him, we love him, and his strong virtues shall ever be to us—"for our sakes he sanctified himself"—exemplary, inspiring.

The Church knew him as a scholar. Scholar he was, so deeply learned indeed, as to possess perforce of wisdom the serenity of humility: "Deep calleth unto deep."

Cherished be his memory forever! Blessed be his rest! Upon him may light perpetual shine out from the Throne of God!

Signed,
Arthur L. Williams,
William C. De Witt,
Charles E. Bowles.

January 13, 1903.

WANTED.

Positions Offered.

WANTED—Curate. Energetic, young, unmarried man; good Churchman (not ritualist); fond of S. S. work, will find congenial field in mid-Western city. State salary desired, etc. X. Y. Z., care Living Church, Milwaukee.

WANTED—Housekeeper. Churchwoman. 4 children, 4 to 14 years. State age, qualifications, experience, and give references, and remuneration expected, to Rev. P. Murphy, Pocatello, Idaho.

THE RECTORSHIP of St. John's parish, Los Angeles, will be vacant at Easter. The vestry has asked the retiring rector "to place before it the names of three clergymen of the Church in priests orders . . . . who would loyally carry out the sound and Churchly traditions of the parish in its work and worship." The retiring rector will be glad to receive nominations and testimonials. *No replies guaranteed.* Do not enclose stamps for reply. Address: Rev. B. W. R. Tayler, St. John's Rectory, 512 W. Adams St., Los Angeles, Calif.

Positions Wanted.

BY REFINED young woman (American Catholic), position as companion, nurse to invalid, or otherwise. Hospital experience; speaks German; willing to travel. Address C. L., care The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTED. Capable, earnest worker, desires position. Cantor, care The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER. — Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address Organist, 124 Poningoe St., Port Chester, N. Y

PERSONAL.

PROF. F. MARTIN TOWNSEND, Newark, O., offers free to all interested in Oriental travel his new, helpful, complete, descriptive pocket-guide, "In Olden Paths."

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. St. Raphael's Guild, 54 West 47th Street, New York City.

ALTAR FLOWERS—We will send our seed list, with samples, showing how money may be raised for the children's offering. St. Ann's Guild, Sharon, Wis.

TRAINING SCHOOL FOR NURSES.

THE MILWAUKEE COUNTY HOSPITAL Training School for Nurses (incorporated under the laws of the State of Wisconsin) offers superior advantages to bright, intelligent women between the ages of 23 and 35 years who desire to become trained nurses. Applicants must be graduates from approved common schools. Diplomas granted after completion of the course, under the direction of experienced instructors. Monthly cash allowance and no tuition or board expenses. For further information address, The Superintendent, Milwaukee County Hospital, Wauwatosa, Wis.

FOR SALE.

JOURNALS OF GENERAL CONVENTION. Verbatim reports for 1871, 1874, 1877. Journals of all Dioceses in State of New York. *Spirit of Missions, Andover Review.* All sets *complete.* Henry Anstice,
1917 Wallace St., Philadelphia.

EASTER MEMORIALS.

Many devout people who wish to signalize some memorable event in their lives or to perpetuate the memory of a departed loved one by an appropriate gift to their church, select Easter as the most fitting time. These gifts may take many forms, but one of the most suitable is a piece of Ecclesiastical Wood Work, such as an Altar, a Pulpit, or a Lectern. Formerly it was necessary to send East for such work, but it will please our readers to know that the finest work of the character is now made right here in the West. The Manitowoc Seating Works, who are regular advertisers with us, have developed a department for handling such orders, in which only skilled workmen are employed and a special corps of designers who have made a careful study of expressing their ideas in a Churchly manner.

Work of this character requires time to execute, and it is none too soon to begin investigation. The Manitowoc Seating Works, whose factory is at Manitowoc, Wis., have their studio and a very complete exhibit of their products at 88 Wabash Ave., Chicago. In writing, please mention The Living Church.

The General Clergy Relief Fund
of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," **without regard to age, diocese, or payment of premium or contributions,** more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: THE RT. REV. O. W. WHITAKER, D.D., LL.D., President; THE RT. REV. CHAUNCEY B. BREWSTER, D.D.; THE REV. MORGAN DIX, D.D.; THE REV. REESE F. ALSOP, D.D.; MR. WILLIAM ALEXANDER SMITH; MR. ELIHU CHAUNCEY, Sec'y; MR. GEORGE C. THOMAS; (MR. GEO. G. WILLIAMS, Treas.)

Central Office, THE CHURCH HOUSE
Twelfth and Walnut Streets, Philadelphia

Rev. ALFRED J. P. McCLURE, Ass't Treas.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

BOOKS RECEIVED.

FLEMING H. REVELL CO. Chicago.

Theologia, or The Doctrine of God. Outline Notes based on Luthardt. By Rev. Franklin Weidner, D.D., LL.D.

THE CHICAGO DAILY NEWS. Chicago.

The Daily News Almanac, 1903. Compiled by James Langland, M.A.

OXFORD UNIVERSITY PRESS. New York.

Day by Day of the Christian Year.

E. P. DUTTON & CO. New York.

Sermons. By the Rev. Jacob S. Shipman, D.D., rector of Christ Church, New York. Price, $1.20 net.

The King's Garden; or the Life of the World to Come. By W. M. L. Jay. Price, $1.25 net.

Round the Horn before the Mast. By A. Basil Lubock. Price, $2.00 net.

THE ALBANY DIOCESAN PRESS. Albany.

By the Golden Gate; or San Francisco. The Queen City of the Pacific Coast, with Scenes and Incidents Characteristic of its Life. By Joseph Carey, D.D.

LONGMANS, GREEN & CO. New York.

A History of the Church of Christ. By Herbert Kelly. Vol 2, A. D. 324-430.

DOUBLEDAY, PAGE & CO. New York.

The Pit. A Story of Chicago. By Frank Norris. Price, $1.50.

PAMPHLETS.

Seventh Annual Report of the *Clergymen's Retiring Fund Society,* of the Protestant Episcopal Church in the United States.

Year Book of St. Mark's Church, New York.

In Memoriam. William Barroll Frisby, Priest and Doctor.

Year Book of St. Bartholomew's Parish, New York. The Winthrop Press.

The Church at Work

COMMISSION TO CO-OPERATE WITH OTHER CHRISTIAN BODIES CONCERNING MARRIAGE AND DIVORCE.

IT WILL be remembered that the General Convention at San Francisco appointed a joint committee to correspond with other Christian bodies with a view of coöperating with them in any efforts directed to the securing of increased reverence for the holy estate of Matrimony, and to the diminution of the scandalous system of divorce for frivolous causes, which now menaces the integrity of the family in this country. The members of this commission were the Rt. Rev. the Bishops of Albany and Maryland and the Bishop Coadjutor of Rhode Island; the Rev. Drs. Greer of New York, Fulton of Pennsylvania, and Eccleston of Maryland; Messrs. Stetson of New York, Bradford of Delaware, and Old of Southern Virginia.

As the mover of the resolution under which the commission was appointed, the Rev. Dr. Greer, together with the Bishop of Albany, have had considerable correspondence with members of the Presbyterian and Methodist Episcopal Churches, and less formal correspondence with members of other religious bodies. On Thursday, Jan. 15th, the first meeting for conference was held in the parish house of St. Bartholomew's Church in New York City. On the part of the Episcopal Church there were present Bishop Doane, Dr. Greer, and Dr. Fulton. On the part of the Presbyterians there were present the following gentlemen, by express appointment of the General Assembly: the Rev. Drs. Dickey and Roberts of Philadelphia, Rev. Dr. McIlvaine of Baltimore, the Rev. Dr. Nicolls of St. Louis, the Rev. Dr. McCaughan of Chicago, Judge Lanning of Trenton, and Mr. Parsons of New York. On the part of the Methodists there were present Bishop Andrews, Dr. Kelly, and Judge Reynolds.

The conference assembled shortly after 10 o'clock, and remained in session for something over three hours. It was in all respects harmonious, not because of identity of opinion, since matters of detail were not pressed to any formal conclusion, but because of the evidently sincere and earnest desire of all present to do their utmost endeavor, as individuals and as officers in their respective Churches, to restore the religious character of Marriage which seems almost to have been passing away; and concerning the innumerable scandalous divorces which are obtained not only for frivolous causes, but often without cause, there was but one sentiment.

It was felt by all present, that the mere meeting together of the representatives of three Christian bodies for the purpose of securing coöperation in so important a work of moral reform was itself a cause of gratitude; but for that reason it was also felt that further steps ought to be taken to secure the coöperation of other Churches. In order that the representatives of such bodies might feel assured of perfect equality with those that have had the privilege of attending this first meeting, it was felt to be wise to adopt no formal resolutions; but simply to appoint an executive committee with power to act for the conference in securing the attendance of deputies from other Churches, and, in a general way, to prepare business for the conference when it should be again convened. By unanimous request, Bishop Doane consented to act as chairman of the executive committee, and the Rev. Dr. Roberts, Stated Clerk of the General Assembly of the Presbyterian Church, was requested to act as secretary. The executive committee was instructed, in corresponding with other religious bodies, to communicate to them the minutes of the meeting just held and such other confidential information as they might think proper. As it was tacitly understood that the details of the meeting should be regarded as confidential, it would be improper to say more in the present brief statement than that the impression of those who were present seemed to be that a beginning had been made in a movement which is certain, with God's blessing to grow in interest and power, and may yet be destined to bring the moral forces of American Christianity to the solid and effectual support of the institution of Christian Marriage.

NATIONAL CONFERENCE OF CHURCH CLUBS.

UPON INVITATION of the Church Club of Pittsburgh, the eleventh annual meeting of the National Conference was held in that

city, Jan. 14 and 15, and was opened with celebration of Holy Communion in Trinity Church, the Rev. A. W. Arundel, D.D., rector, being celebrant. Bishop Whitehead made a brief address of welcome. Owing to the delayed arrival of incoming trains, several delegates were deterred from attendance upon the opening service.

The annual address was made by the president, Mr. E. C. Denton of Rochester, N. Y. He recited the history of the Conference of Church Clubs from its conception in New York, January 18, 1893, and talked of the meetings held in other cities. Conferences have been held in Boston, Wilmington, Del., Buffalo, Providence, Cincinnati, Chicago, New Orleans, Philadelphia, and New Haven, Conn.

"These meetings, in addition to the intellectual and social privileges which they afford," said Mr. Denton, "have been valuable because they have given the Church Club movement a national character and have attracted attention to it and led to the formation of new clubs.

"The delegates have gone home with new ideas which have served to increase the efficiency of their clubs. These meetings have also been important because they have emphasized the glowing feeling on the part of the laymen. We American Churchmen have duties and privileges which do not belong to our brothers in the English Church. We already have what it will take them many years of agitation to obtain. Such being our position, it is necessary that not only we be trained in the routine of parish work, in which there is a place for everyone, but we should be brought into relations of the Church on the great questions that have to do with her past, present, and future.

"The Church clubs have done much to deepen and broaden the knowledge of the laity, but they have done more than this. They have taken men out of the isolation of parochial life and introduced them to the larger Church life of the city and Diocese and through the conferences to that of the whole country."

Report of the Treasurer showed the finances of the Conference to be in a satisfactory condition.

The morning session on Wednesday was completed by a paper from Mr. Wm. R. Butler of Mauch Chunk, Pa., entitled "Obligations of a Layman to his Church Work." Discussion followed the reading of the paper. Mr. James S. Middleton of Atlanta, Ga., was requested to give a paper on "Materialism Versus Spirituality in the Layman's Life," but did not arrive.

Interest in the morning session centered in the introduction of new business. The Secretary, Mr. Taylor Brown of Chicago, introduced the subject of immediately taking steps for raising the $50,000 endowment for the support of Bishop Brent in the Philippine Islands. He reported that two-thirds of it had been subscribed, and the Bishop's salary for three years had been provided independently of the endowment fund. After a full discussion on the subject, it was decided to leave it with each of the clubs as to the portion of the $50,000 they should raise.

In the afternoon session an earnest discussion was held as to whether or not the clubs should raise funds for general purposes, and the consensus of opinion was that they should not do so, the purpose of their existence being purely social and educational.

The date for the meeting of the National Conference was changed from January, as heretofore, to a date in April, three weeks after Easter of each year. An invitation to hold the next Conference in St. Paul was unanimously accepted.

Wednesday evening was given up to a banquet, held at the Schenley Hotel, at which about 150 guests were entertained. In the enforced absence of the Hon. James W. Brown, who had been appointed toastmaster, Mr. Reuben Miller, President of the Church Club of Pittsburgh, introduced the speakers; and Bishop Whitehead, first being called upon, spoke earnestly concerning the "Welfare of the Diocese," saying in part:

"People are learning that not the parish but the Diocese is the unit. Working for the Diocese means getting rid of narrow views. The welfare of the Diocese to the laity means that they should take their place in the work with the Bishop and clergy. If anyone obstructs, he hinders not only the Diocese, but God's work and the welfare of his own soul. I understand that the Church Clubs have been tending in the direction of which I have been speaking. The Diocese which does the best work is that one in which the laity keeps in touch with the Church outside the Diocese. The Diocese being the complete Church—Bishop, clergy and laity—is by God's ordering the unit for our prayers and efforts; and if we work in opposition to, or apart from, the Divine plan, we are sure to court defeat. For example, the tithe is indicated in Scripture as the Divine method of finance—a privilege, rather than an obligation—under the Christian Dispensation. Other methods fail because they lack the Divine imprimatur, so to speak."

Other speakers responding to toasts were Col. Jacob A. Greene, President of the Conn. Mutual Insurance Co., on behalf of The East, Mr. Frederic Cook Morehouse, Editor of The Living Church, on behalf of The West, the Rev. W. A. Guerry, Chaplain of the University of the South, on behalf of The South, and the Rev. Dr. J. H. McIlvaine of Pittsburgh, who closed the programme.

Thursday morning was devoted to reading two papers and discussing them. One, from the Hon. John S. Connor of Cincinnati, Ohio, whose subject, "Giving, as a Secular and Religious Duty, from the Layman's Standpoint," was treated under the two divisions. Mr. Connor argued the duty of each one to give fully, fairly, equitably; that the parish, neighboring charities, and general Church objects should receive a fair share, according to the dictates of conscience. He drew attention to the free offer of lands for church-building in new communities especially, because the presence and work of the Church was a distinct advantage in the material development; and if this be true, as he was convinced it was, then the layman should contribute his full share towards the support of Church work because he recognizes the benefits derived from Church attendance. Mr. Connor thought collections during the services should be restricted to stated times appointed by canon and vestry enactment, and their place be supplied by means of boxes, envelopes, and circulars. In the discussion which followed, Major Moses Veale of Philadelphia, called attention to the principle of giving as a part of the act of worship; and that the offering of the gifts of the people during the service, was an act taught them as being a part of their worship.

The last paper was from the pen of Mr. Rathbone Gardiner of Providence, R. I., in whose absence it was read by Prof. Joseph P. Remington of Philadelphia. This paper treated of "Personal Service of the Churchman, in Contrast with Service through Parish Organizations." The writer deprecated the narrowness of parochialism, and pleaded for the better influences made manifest in the daily acts of men and women.

Report of the committee on Nominations was received and accepted, whereupon the following officers of the Conference were elected for the succeeding year: President, Mr. John S. Connor of Cincinnati; Vice-President, Mr. W. H. Singleton of Washington, D. C.; Secretary, Major Taylor E. Brown of Chicago. A committee, consisting of Judges Marvin of Cleveland and Holdom of Chicago, escorted the new President to the chair, to conclude the business of the Conference.

Resolutions of courtesy were adopted, thanking the Church Club of Pittsburgh for the generous entertainment of the delegates; the retiring President, and the Secretary, for their efficient services. By resolution the amount of the offering at the opening service was given to the House of the Merciful Saviour, Pittsburgh.

An informal luncheon was served in the parish house of Trinity Church, where the services of the Conference were held; after which, by courtesy of the Pittsburgh Church Club, the delegates enjoyed a trolley-trip to Homestead, where opportunity was given to inspect the Carnegie Iron Works.

The local feeling as to the result of the Conference is that the city and Diocese have received strength and encouragement on the part of the laity especially.

Eleven clubs were represented, being those of the Diocese of Central Pennsylvania, at Harrisburg; Philadelphia, Cincinnati, Connecticut, District of Columbia, St. Paul, Cleveland, Pittsburgh, Chicago, Rochester, Delaware.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Death of Rev. E. J. Lion.

The Rev. Edgar J. Lion, for 28 years the guide and pastor for the parishioners of St. Stephen's, San Francisco, died at 11:55 o'clock on Thursday night, Jan. 15, at his home. He had been the only rector of St. Stephen's, and it his only charge. He had carried the work from its first inception in a grocery store, to its present position of large importance. He represented California in General Convention of 1892. From 1895 he was continuously a member of the Standing Committee, and from 1899 Dean of Convocation of San Francisco; from 1881 to 1894 and from 1899 to 1903 a member of the Diocesan Board of Missions. He was for years chaplain and father of the Old Ladies' Home, has been prominent in all good works, has been the leading spirit of all organized Sisterhoods in this Diocese, having made a special study of Sisterhoods and Deaconess' work, and at the time of his death was warden of the Order of the Good Shepherd and of the Community of S. Saviour. He was the man most frequently called on by the Woman's Auxiliary to conduct their Quiet Days.

Verily a Prince and a Father in Israel!

"Rest eternal grant to him, O Lord, and let light perpetual shine upon him."

Verily the Hand of the Lord is heavy upon this Diocese of California; Kip, Ritchie, and Lion, three men of might and force and leadership taken from us in one year.

Mardon D. Wilson.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Co adj.

Jubilee at Willard—Convocation at Watertown.

On the 13th inst. the silver jubilee of the founding of Christ Church, Willard, took place. The mission was founded by the present rector, the Rev. Chas. W. MacNish, in 1878. The church was built and consecrated in 1886. A fund for a parish house is growing, and a lot has been purchased. The Bishop Coadjutor of the Diocese was the preacher. The rector is to be congratulated on the fruit of his labors, not only at this point, but also at Hayt's Corners, Slaterville Springs, and Dey's Landing, where churches stand as monuments of his activity.

The Winter Convocation of the First Missionary District was held in Trinity Church, Watertown, on the 8th and 9th insts. There was a large attendance of clergy and laity, and much interest and enthusiasm manifested in the line of missionary enterprise. The Bishop of Montana preached the

sermon at the opening service, and on the following day addressed the Woman's Auxiliary, in both of which he explained, defended, and powerfully urged the claims of the apportionment plan of the Board of Missions. The reports read, of the various sections of work, were of a satisfactory and encouraging character; and in the appointed discussion at the special business meeting of the Convocation, in which a large number present took part, an earnest desire was expressed to have the District conform, if possible, to every diocesan or general missionary requisition. The meeting adjourned with a hearty vote of thanks to the visiting Bishop, and to the rector and parish for their hospitality.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Archdeaconry at South Bethlehem.

THE ARCHDEACONRY of Reading assembled at the Cathedral, South Bethlehem (the Very Rev. Dean Sterling, rector), on the 12th and 13th of January.

At the first evensong the Rev. O. P. Steckel of Mahanoy City was the preacher. The following morning at 7:30 A. M., Bishop Talbot, assisted by the clergy of the Cathedral, celebrated the Holy Eucharist, a goodly number being present. At 10 A. M. the business meeting of the clergy took place, when the Rev. B. F. Thompson, rector of Birdsboro, was selected as the Archdeacon of Reading for the next two years. The Rev. J. M. Page of Lebanon gave a series of meditations to the members of the Woman's Auxiliary in the Cathedral. In the afternoon the clergy present joined the Woman's Auxiliary in the parish house to listen to addresses from Miss Dean of Alaska, Bishop Wells of Spokane, and Miss Emery. Each address was valuable in its plain and practical bearings upon the many sides of our great and growing missionary efforts. At 4 P. M. the Rev. Dr. Hayman gave an address upon Music and Religion, which touched our present Church life, and the discussion afterwards was very general and profitable. At 7:30 P. M. a rousing missionary meeting was held, when the Cathedral held a large and attentive congregation to listen to Bishop Wells, and the Rev. I. W. Dudley Powers, D.D. This was a fitting conclusion to a most profitable day for everybody.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Burial of Dr. Gold—Mission at St. Peter's—Death of R. P. Street—Junior Auxiliary—Gold Memorial—Double Anniversary at Ravenswood.

AT THE burial services for Dr. Gold in the Seminary chapel, on the 13th four Bishops were present. The Bishop of Chicago said the Burial Office, the Rev. E. A. Larrabee having been celebrant previously. The Bishop Coadjutor of Chicago, the Bishop of Quincy, and the Coadjutor of Nebraska were also present, as were many of the old students and some 40 of the other clergy. It is understood that, until a successor to the late warden is found, his work will be carried on jointly by Dr. Hall and Rev. J. A. Carr.

ANNOUNCEMENT has been made formally of the twelve days' mission at St. Peter's, commencing on Ash Wednesday, to be conducted by the Rev. Dr. F. E. J. Lloyd of Cleveland. There will be four services daily. On Quinquagesima Sunday an introductory sermon will be preached by the Bishop of Niagara; and the closing address of the mission will be by the Bishop Coadjutor of Chicago.

SISTER CLARE from the Diocese of Dallas, has been appointed to the city missionary staff, and has entered upon the work so well done by Miss Evelyn Prophet in the years preceding her removal to Philadelphia some months ago. The staff is now complete, and consists of the Rev. J. M. D. Davidson, residing in the clergy house, the Rev. J. M. Chattin, and his temporary assistant, the Rev. S. W. Moran, in the Champlin Boys' Home, Miss Hibbert, and Sister Clare, residing with the Deaconess of St. Peter's. Mr. Russell Wilbur has at times been also an efficient worker when needed.

ALTHOUGH it is quite settled that the Rev. W. O. Waters will soon enter upon his duties as rector of Grace Church, there is disappointment in the final declining of the curacy by the Rev. C. Mockridge of Detroit. On Sunday last, the Rev. Frank Du Moulin took all the services at Grace, the Rev. C. H. Young of Omaha officiating at St. Peter's in the morning, and the Rev. N. B. Clinch of Rockford in the evening. Christ Church, Woodlawn, and Atonement, Edgewater, are still vacant.

RICHARD PORTER STREET died on the afternoon of Sunday, the 11th, at Highland Park. Born in England 85 years ago, he went to Canada and was a pupil of Upper Canada College in 1832, only three years after its opening. He was well known in banking circles in Canada and in Chicago, where for twelve years he held high office in the First National Bank. He was a brother of the late Canon Street of the Cathedral in Chicago. Another George Street, their cousin, was architect of the London Law Court buildings, and is buried in the Abbey at Westminster. Among the five children at his death-bed were the wife of Senator Casgrain of Canada, the wife of George S. Boulton, 2nd Vice-President of the First National, and Richard J. Street, cashier of the same institution. He was prominent in the parish of Trinity, Highland Park.

ON THE AFTERNOON of the 17th, in St. James' parish house, there was a large gathering of the Junior Auxiliaries, when missionary addresses were made and lantern slides exhibited of scenes in Alaska and other mission fields. The offering for missions on the 11th in St. James' amounted to over $1,300.

AT THE NEW mission of St. Simon's, Sheridan Park, the sum of $700 has been subscribed to meet the total of $1,000 for a church lot, contingent upon the raising of which an individual member of the congregation has promised to contribute another $1,000.

AT A SPECIAL meeting of the Northeast Deanery held in the Church Club rooms on Monday afternoon, the 19th, and attended by 40 of the clergy, with the Rev. Dr. Stone in the chair, called to take action regarding the death of the Rev. Dr. Gold, a resolution was passed, having in view the procuring of a suitable memorial. Further action is to be reported at the next meeting of the Deanery on Feb. 17th, the other Deaneries being asked to participate. It is generally conceded that it would be appropriate to purchase his fine library, placing the volumes in the Seminary Library, in a section by themselves as a Gold memorial. A special committee, consisting of the Rev. Drs. Stone and Little, and the Rev. P. C. Wolcott, was empowered to draft an address of condolence with the family.

THE 21st ANNIVERSARY of the parish of All Saints, Ravenswood, Chicago, was observed on Jan. 15th, with appropriate services and social reunion of parishioners. The rector, the Rev. Chas. E. Bowles, also kept the fifth anniversary of his very successful rectorship at the same time.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Missionary Work—Cornerstone Laid in Denver—Oakes House Chapel.

LAST WEEK the Bishop of the Diocese made his first visitation in the east Arkansas valley. On Monday evening he preached at the Church of the Ascension, Pueblo (Rev. W. O. Cone, rector).

On Tuesday the Bishop visited several families in Manzanola, and in the evening addressed a congregation in the Miller & Legge hall on "The Present State of Christianity in America."

Rocky Ford was reached on Wednesday, and the service was conducted entirely by the Bishop, the rector, the Rev. J. M. McBride, having suffered what is hoped to be only a slight paralytic attack on the left side. Mr. McBride is now in St. Luke's Hospital, Denver, and he seems to be rapidly recovering.

At La Junta the pretty church had been thoroughly overhauled during the vacancy in the rectorate, and is greatly improved internally and externally. Here the Bishop officiated in the evening, received on the afternoon at the Harvey, and celebrated the Holy Communion next morning to quite a number of communicants; going on from there to Lamar by the noon train. At Lamar the Bishop was the guest of Mr. Scott Robertson. In the evening he officiated in the Presbyterian church (having none of our own) to a very large congregation. On Saturday at Las Animas, the afternoon was given up to receiving the members of the church, and on Sunday celebrated the Holy Communion to an unusually large number. In the evening, too, the church was filled. During the visitation which covered nine days, the offerings were divided equally between the General and the Diocesan Boards of Missions. The heavy debt of $17,500 which for a long time has been an incumbrance to our magnificent hospital, has at last been paid, four-fifth of the whole amount was raised in Denver. St. Luke's has now before it an era of unhampered usefulness. The Bishop will next attack the heavy indebtedness on Wolfe Hall (the Diocesan School for Girls), which amounts to $63,000, and must necessarily be a cause of great anxiety to the Bishop and to the council.

ON THE Feast of the Epiphany, the Denver church of that name was consecrated by Bishop Olmsted. Morning Prayer was said by the Rev. F. F. Kramer, Ph.D., the Rev. Charles Marshall reading the lessons, the Dean of the Cathedral reading the sentences, and Mr. Philpot, the warden, reading the instrument of donation. The Bishop celebrated the Holy Communion, assisted by the Rev. Percival Smithe, the deacon in charge, who has done so much for Epiphany. The Bishop's sermon was on the "Mediatorship of Christ." The offering was given entirely to the American Church Building Fund Commission, which has been very generous to this Diocese for many years.

THE CHAPEL for the Oakes Home will be completed and consecrated in September. It will be called the Chapel of Our Merciful Saviour. The style will be that of Sir Christopher Wren, as seen in his best London churches and in St. Paul's Cathedral, the beautiful picture given by Mrs. Isaac Bell of New York—a copy of one of Raphael's Holy Family—will take the place of an altar piece. There will be no window in the east. The painting measures 72 by 61 inches. The seating capacity of the chapel will be 200. The chancel will be a "silent memorial."

LAST SUNDAY, Bishop Olmsted visited the Church of the Redeemer (colored), Denver (the Rev. A. C. Cartier, rector), and confirmed a class of five, making a total of eighteen confirmed in this parish in seven months.

A much-needed rectory is now being built, which will be completed in February.

The corner-stone of the new church was laid on Saturday afternoon at Boulder. The new St. John's will be built, as far as possible, around the present building.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Clerical Association — Naval Appointment — Bishop Berkeley's Anniversary.

The monthly meeting of the Fairfield County Clerical Association was held on Monday, Jan. 12th, in Holy Trinity, Westport (the Rev. Kenneth Mackenzie, Jr., rector). The essay was by the Rev. William E. Hooker, "Some Features of Holy Baptism." The Association welcomed, for the first time, the Rev. George W. Davenport, rector of St. James', Danbury. Mr. Davenport acted as celebrant at the Holy Communion, with which the gatherings are always opened. The offerings are devoted to the "Aged and Infirm Clergy and Widows' Fund" of the Diocese.

The Rev. J. McClure Bellows, for nearly six years rector of Grace Church, Norwalk, has been appointed a chaplain in the United States Navy. His resignation of Grace Church will take effect in May next, unless he is ordered to duty before that time.

Wednesday, January 14th, was kept at the Berkeley Divinity School as the 150th anniversary of the death of Dr. George Berkeley, Dean of Derry and Bishop of Cloyne, for sometime a resident near Newport, R. I., a friend and patron of learning in the early days of the colonies, founder of scholarships at Yale College, in whose honor Bishop Williams named the Divinity School at Middleton, and whose name was also, by the suggestion of Dr. Horace Bushnell, given to the seat of the University of California, as showing how in Berkeley's own words, "Westward the star of empire takes its way."

At evening prayer in the chapel of the Divinity School, the Rev. F. J. Kinsman, Professor of Church History, made an address on "The Example of Bishop Berkeley."

He represented that type of Christian thinkers, said Prof. Kinsman, who believe that there can be no real conflict between faith and reason. Not that he ignored human limitations in approaching truth or in reconciling truths. He was not one of those who demand short and easy solutions of complexities. He was willing to accept light as God gives it in refracted rays, but he never doubted that the rays blend harmoniously in one common source. He could never see or feel any antagonism between faith and reason so as to admit "two spheres of thought entirely distinct." He would never say with Luther, that "a proposition may be true in theology and false in philosophy." He could never, like Newman, and a great school of German thinkers, reconcile faith and reason "by the amiable expedient of shutting them up in water-tight compartments of the mind." He believed in a unity of truths, in the unity of truth. They may be presented to us multi-colored and distinct, like the bars of a spectrum, yet they are blended and used in the whiteness of that light from which all of them proceed. He cared for truth for its own sake. He was willing to follow wherever it led. He was ready to welcome it from all quarters. As some one has said of St. Clement of Alexandria, "One might imagine him as continally looking upward with Lead, Kindly Light upon his lips." To quote a comment of his latest editor, "His true place is foremost among the religious philosophers of the Anglican Church."

In conclusion, Professor Kinsman said:

Truly it means a great deal for us to live and work under the shadow of this honored name. Its influence ought to give each of us something of the sincerity and the reverence of his great mind and the patience and sympathy of his love for men. When we think what he was, and of his prophetic care for the Church in our own country, it might seem that there was a pointed significance for each of us in the adjuration of his epitaph:

"Si Christianus fueris, si amans patriae,
Utroque nomine gloriari potes Berkeleium vixisse."

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Improvements at Fergus Falls.

The young ladies of St. Agnes, Guild, St. James' Church, Fergus Falls, have just had the electric light put in the church. They have placed three very handsome chandeliers in the nave and one in the chancel, besides the side lights. The effect is really beautiful, and the lights and reflectors behind the screen, contemplated at an early date, the transformation will be complete. The Ladies' Guild of St. James' have just sent off another large instalment towards the church debt. Another year will see the church clear of debt, and self-supporting.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

The Waverly Decision — Rector-elect of St. Michael's—The Bishop.

The trouble between the rector and vestry of St. John's Church, Waverly, Baltimore seems to be ended by the decision of the Maryland Court of Appeals, announced last week. There are many personal differences involved in the matter, which need not be rehearsed in these columns. The vestry asked the rector to resign, and he refused. Then both parties applied for injunctions in the civil courts of Baltimore. An injunction against the rector was granted. The case was carried to the State Court of Appeals. There has been some delay, but now the higher Court sustained the decision of the city Court. Many of the parishes and congregations in Maryland are incorporated under the so-called "Vestry Act" of 1692. In the well-known "Hipkins Case," some years ago, the Court of Appeals decided that the Act contemplated the severance of relations between rector and vestry, upon reasonable notice, at the will of either party to the contract. But there is a later Act (1802) known as the "Religious Corporations Act." Under this Act any religious body was allowed to be incorporated. St. John's, Waverly, was incorporated under this Act, with a charter which shows some peculiarities. It has been held by counsel for the rector that by the terms of this charter —or these articles of incorporation—the rector could not be dismissed by the vestry, but only by the vote of a meeting of the congregation. The Court of Appeals holds that as the Act of 1802 and the Articles of Incorporation of St. John's Church provide for the election of a rector by the vestry, and no provision is made for dismissing a rector, that authority rests with the vestry. It is to be hoped that this painful case is closed.

It is reported that the Rev. John Gardner Murray has been elected to succeed the Rev. C. Ernest Smith at St. Michael and All Angels', Baltimore. Mr. Murray was born in one of the western counties of Maryland, but was ordained in Alabama, deacon in 1893 by Bishop Jackson, and priest in 1894 by Bishop Wilmer. Since 1896 he has been rector of the Church of the Advent, Birmingham, a congregation numbering about 700 communicants. If he decides to come to Baltimore he will find a well located church, a well organized congregation, and a fine opportunity for aggressive work.

The Bishop and Mrs. Paret sailed last week for a three weeks' vacation in Bermuda. The published list of the Bishop's appointments for the winter seems to promise an abundant activity. In a recent address to some of his clergy, Bishop Paret expressed his regret that of late he had not felt the vigor and keenness for work to which he had been accustomed. The Diocese has as yet had no cause to complain of any diminution of the Bishop's energy in mind and body; but a short rest at this time is probably a wise precautionary measure.

At St. Barnabas' Church, Baltimore, a vested choir of men and boys has just been substituted for the volunteer choir of men and women, seated in the chancel.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

A Disappearance—Sunday School Commission—Brotherhood of St. Andrew—Notes.

George W. Walker, son of the Rev. George Walker of Canton, has been missing from home since Dec. 24. He is 26 years old, and has black hair. His weight is about 125 pounds, and he measures 5 feet 7 inches in height. He wore a light checkered suit, black overcoat, and a fedora hat. Any information about him will be gratefully received by his father, the Rev. George Walker, Canton, Mass.

Bishop Lawrence, in company with Archdeacon Babcock, and the Rev. Messrs. Miner and George, inspected the new parish house of Christ Church, Medway, Jan. 16th. This house is one of the best in the Diocese. It is built of stone, and adjoins the church building. The cost was $8,000. It can be used by anyone in the town at the cost of heating and lighting.

The Sunday School Commission of the Diocese have made arrrangements for four lectures in Trinity chapel. The first upon the Religious Content of the Child Mind, will be given by President G. Stanley Hall of Clark University.

At the last meeting of the Boston local council of the Brotherhood of St. Andrew in the parish rooms of St. Paul's Church, Boston, the subject of the corporation of every chapter in the Diocese with the efforts now being put forth by Mr. E. C. McAllister, the resident New England Secretary, was discussed. Mr. McAllister outlined the nature of the work he intended to carry on, and mapped out the plan which should be followed by every chapter. The Rev. C. E. Hutchinson spoke of what the clergy expect from the Brotherhood and said that it would be a good thing for the rector of every church to have a Brotherhood chapter in his parish, allowing the Brotherhood men to take up matters which they could handle. Attention was called to the convention of the N. E. Local Assembly at Providence, Feb. 7 and 8.

Miss Sarah Cabot Minot, a devoted Churchwoman, was buried from the Church of the Messiah last week. Bishop Lawrence was assisted in the service by the rector, the Rev. John McG. Foster.

St. John's Church, Lawrence, has received the gift of $1,000 from the Bishop of the Diocese.

A new pipe organ has been placed in Trinity Church, Newton Centre. Its cost was $2,725.—The Rev. Frederick Pember, rector of Christ Church, Needham, is recovering from his late severe illness.—Bishop Lawrence conducted the vesper service at Brown University Jan. 14. He has invited the clergy of the Diocese to luncheon Jan. 23, at Hotel Brunswick.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Missionary Service—Accident to Rev. Mr. Richardson—Madison.

On the appointed Missionary Sunday, not only were missionary subjects treated at a number of the diocesan churches, and especially by the Bishop at the Cathedral, but in the afternoon there was arranged under the auspices of the Junior Auxiliary a special service for the children of the Church Sunday Schools in the city, which was held at St. James' Church. The form used was that issued for the purpose from the Missions House. The church was filled with little ones, and the addresses by the Bishop, the Rev. Wm. Austin Smith, and the Rev. James Slidell were happy instances of bringing the Church's work to the knowledge and conception of the Church's little children. The offerings were given to General missions..

On Sunday, Jan. 11th, the Rev. Edwin G. Richardson, rector of St. James' Church, Milwaukee, fell on a slippery pavement and broke one of the bones of the leg. He was removed to the Knowlton Hospital, where he has since remained for treatment. It was said early in the present week that he would soon be able to leave the hospital and that the injury would leave no permanent effect. His general health is also said to be excellent, so that he has resisted without difficulty the effects of the injury.

At Grace Church, Madison (Rev. Dr. Reilly, rector), on the evening of Jan. 14th, over seventy men of the congregation assembled in the Guild Hall for the purpose of organizing a Men's Club. During the evening, which was mostly given over to sociability, Dr. Reilly conducted the company on a half hour's trip through Ireland by the aid of lantern slides, after which refreshments were served. Great enthusiasm was evinced over the formation of the club, which adjourned to meet again next month.

The Sunday School at Grace Church, Madison, is in a vigorous condition, the attendance having increased one hundred per cent.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Matriculation at Seabury.

The annual matriculation service at Seabury Divinity School was held on the Feast of the Epiphany. There were ten men presented for matriculation by the warden. The Holy Communion followed, the Bishop of the Diocese being celebrant. The Rev. Mr. Rowse presided at the organ, and the service and the Bishop's address were inspiring.

MISSISSIPPI.

Gifts at Rosedale.

The Hon. Charles Scott presented to Grace Church, Rosedale, on New Year's Day a lot and rectory as a memorial to a recently deceased grandchild. The lot is on the principal residence street of Rosedale and immediately adjoins the parish church. Taken together with the lot on which the church building stands, it makes a total frontage of some 300 feet. The gift is a valuable one to the parish. Mr. Scott is and has been for many years warden of the parish, of which the Rev. Alfred Todhunter is priest in charge. The parish church is being entirely renovated and painted, and a large metal cross is being added to the steeple.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Lakewood—Asbury Park—Trenton.

The service for the unveiling and dedication of the memorial to the late Rev. David Louis Schwartz was held on Sunday, Jan. 11th, at All Saints' Church, Lakewood (the Rev. E. E. Matthews, rector. The Bishop had authorized the special service, which was used by the rector. The Rev. Mr. Schwartz was born in Adams County, Pa., Oct. 18, 1837, and after graduating at Franklin and Marshall College and at the General Theological Seminary, was ordered deacon in July, 1867, by Bishop Horatio Potter. He held cures at Grace Church, Cherry Valley; N. Y., 1867-1872, and at Grace Church, Albany, N. Y., 1874-1890. For eight years before his death in 1901, he had been rector at Lakewood, and he left a record of faithful labor there in a parish that had grown remarkably under his ministrations.

There has been material progress in the fund for a new church building for Trinity Church, Asbury Park (the Rev. Albert Larrien Longley, rector), and the fund on hand has now reached $16,000. It is expected that in a few years a new and beautiful stone building will be erected on the present site. Though Asbury Park is the summer home of the Methodists, who largely control it and Ocean Grove, the Church has grown there rapidly and surely. While the fund for the new church has been so substantially increased during the past year, $2,000 of floating debt has been lequidated and over $500 spent in repairs, alterations, and improvements to the church and rectory. All of this has come from the generous response of friends and parishioners to the rector's appeals.

At Christ Church, Trenton, the rector, the Rev. Edward J. Knight, has been giving a series of "Plain Talks on the Bible" that have created considerable interest at the evening services. The series began Jan. 11th, and will continue until Feb. 8th, and will include addresses on "The Bible and its Inspiration," "A Fundamental Difference between the Old Testament and the New," "The Old Testament and History," "The Value of the Bible Found in Using It," and "How to Use the Bible."

OHIO.

Wm. A. Leonard, D.D., Bishop.

The Toledo Clericus—Parish Houses—Cleveland Religious Census—Large Missionary Gathering.

The Toledo Clericus (now comprising ten members) has reëlected as President for 1903 the Rev. L. P. Franklin, rector of St. Andrew's. The Rev. E. G. Pitblado, rector of St. Paul's, was elected Secretary. There was an informal discussion of the Name of the Church, all agreeing that it ought to be changed, and the prevailing preference seemed to be for "The Holy Catholic Church in the United States," as a better name than the present title.

The Rev. W. E. McCord had scarcely begun his work as assistant to Dr. McGrew at St. Paul's parish, Cleveland, when he was called to Flushing, L. I. His Cleveland friends were very sorry to have him go.

The people of St. Mark's on Franklin Ave., and of the Church of the Ascension, Lakewood, West Cleveland, have both started movements for the erection of parish houses. At a reception given by Dr. Lloyd, rector of St. Mark's, $1,250 was raised for this enterprise.

An analysis of the results of the Cleveland Religious Census has just been prepared by our correspondent. We append an abstract of the printed report. Such facts would be of real interest and value if ascertained and systematized in all the large cities:

"Cleveland House-to-House Visitation "results.

"Date: Saturday afternoon, May 10th, 1902.

"Weather: Snow, sleet, then drizzling rain just as canvass began.

"Estimated Population: 400,000.

"Estimated Number Canvassers: Appeal was for 3,000—about 1,200 responded, many doubling their work.

"Sex of Canvassers: 75 per cent women.

"Homes Visited: About 60,000.

"Proportion of City Compassed: About two-thirds. A whole district of the south end, inhabited mainly by Polish Roman Catholics (some 10,000), omitted through lack of canvassers.

"Division of the City: Into 43 districts, each with headquarters.

"Number of Creeds Reported: 51, of which 48 were Protestant.

"Preferences according to Cards:

Protestant	33,000
Romanist	18,000
Jewish	1,800

"About 25 per cent of above cards represented individuals; 75 per cent, families.

"The Six Leading Protestant Communions according to Cards:

Methodist Episcopal	6,000
Congregational	4,453
German Lutheran	3,785
Presbyterian	3,652
Baptist	2,866
Episcopal	2,859

"Figures indicate Church preferences, no Church membership.

Expressing no preference	3,700
Not at home	3,400
Refused information	750

"Proportion of Colored Population: Not computed.

"Avowed Infidels: 54 persons.

"Reception of Visitors: Generally kind, and information readily given. Romanists precise and prompt. Jewish statistics very incomplete.

"Cost of Canvass: $572.

"Expenses Defrayed: By assessing Protestant communions in proportion to their estimated strength.

"One Fact Stands Out—in Cleveland and in other cities—the need and the value of *following up* such a canvass.

"N.B.—Roman Catholics, German Lutherans, and Jews did not share in the work or expenses, but their leaders, in most instances, favored the undertaking."

The twenty parishes and missions of Cleveland united in an Epiphany Missionary Conference on Sunday and Monday, Jan. 11 and 12. Bishop Hare of South Dakota, Dr. Duhring of Philadelphia, the Rev. Robt. L. Paddock, and Mr. John W. Wood of New York, and the Rev. L. B. Ridgely of Wuchang, China, took prominent parts in all the gatherings. Sermons on General Missions were preached in all the churches on the Sunday morning. In the afternoon a mass meeting of all the schools and choirs of the city was held in the Euclid Ave. Opera House. The building was thronged to the doors, and the singing of the vested choirs was described by the local press as "magnificent."Dr. Duhring and Bishop Hare were the speakers and secured the rapt attention of the vast audience. In the evening a united service was held in St. Paul's, where Bishop Hare, Mr. Wood, and the Rev. R. L. Paddock (a former assistant at the parish) spoke to a large congregation. The unique experience and national reputation of each of these men gave their addresses uncommon interest and power, and the services did much to increase the earnestness of the Church people of the city in the missionary cause. On Monday morning some forty clergy met in conference with the Bishop and the visitors, and discussed methods and means of work. In the afternoon Trinity chapel was crowded by members of the Woman's Auxiliary, and addresses were delivered by Bishop Hare and Messrs. Ridgely and Wood. In the evening the Church Club of Cleveland gave a banquet in honor of the visitors. About a hundred and fifty guests were present, and speeches were made by Bishops Hare and Leonard, the Rev. L. B. Ridgely, Rev. R. L. Paddock, and Mr. John W. Wood. Mr. Wood's address was of extraordinary brilliance and power, and has given an impetus to missionary ardor in Cleveland which will not easily decay.

We recommend a similar conference to

any large city eager to revive its zeal for missionary work at home and abroad. The spiritual benefit exceeds calculation.

OKLAHOMA AND INDIAN TERRITORY

F. K. Brooke, D.D., Miss. Bp.

Tenth Anniversary of the Bishop's Consecration—Proceedings of the Convocation.

The tenth anniversary of the consecration of the Rt. Rev. F. K. Brooke, D.D., as Bishop of Oklahoma and Indian Territory, was observed in connection with the annual Convocation.

The opening service of Convocation was held on Monday evening, Jan. 5th, in Trinity Church, Guthrie, when the Bishop delivered his annual address. He said, in part:

"At this time in 1893, this church building was the only one of ours in regular use in either Oklahoma or Indian Territory, and it was smaller and unfinished and on less desirable ground. At Anadarko Agency was one disused Indian chapel. Here at Guthrie and at Oklahoma City and Norman regular services were well maintained by the Rev. C. W. Tyler and the Rev. G. F. Patterson, the brave and faithful young pioneers who began our work in Oklahoma. No services whatever had been held in the Five Civilized Tribes for several years and no Church people were counted or reported there. The combined population of the two territories might have been estimated conservatively at from 300,000 to 350,000. The Cherokee Strip was unsettled as was the Kiowa country, and the Cheyenne and Sac and Fox and Pottawatomie but thinly settled. In Oklahoma there were but eight towns that had over 1,000 inhabitants and in Indian Territory not more than a dozen. To-day the lowest wise estimate of the combined population is from 850,000 to 900,000, and there are not less than 75 towns of over 1,000 inhabitants. So that when we give our present statistics, and mark the contrast, it must be with a sobering if not depressing sense of the enormous increase also in opportunities and responsibilities. As we mark the contrasts, then, there can be no suspicion I trust, of boasting. Certainly there is no boastfulness in my heart. We have in the District now 33 churches and chapels, as against 2 in 1893; 10 rectories and the Bishop's house where none were then; the clergy now are 15 as against three then. There was but one organized mission then and two other stations. Now 28 organized missions and 17 other stations. We could then count about 75 communicants and 30 or 40 Sunday School children; now there are 1,242 communicants and 713 Sunday School children. Our church property in 1893 was worth about $3,000, now $70,000. The ratio of communicants in 1893, so far as they were counted, was only about one for each 3,000 people. Now we know of at least one communicant for each 700 people. Of the 1,242 communicants reported this year at least 500 are of those whom I have confirmed in these years. . . .

"There has been but one general institution founded. All Saints' Hospital at South McAlester, which cared for 5,000 patients since 1895."

On Tuesday, Jan. 6th, the anniversary of the Bishop's consecration, the sermon was by the Bishop of Missouri. The offering, at the request of Bishop Brooke, was devoted to endowment of the episcopate, rather than a personal offering. It amounted to $165 in cash and notes, besides insurance policies aggregating $3,000.

A letter, expressive of the deep affection and esteem for Bishop Brooke, was signed by all the clergy present. It was spread upon the minutes of the Convocation.

To Mrs. Brooke, who had shared the Bishop's ten years' labors in this missionary Diocese, but who was kept at home by reason of sickness in the family, a beaded purse was sent from the Indian mission, beads of ten different colors being used to commemorate the ten years.

A committee on Christian Education was appointed, looking to the establishment of a Church Hall in connection with one of the public institutions of learning in Oklahoma.

Resolutions were introduced in regard to the Name of the Church: (1) That in the opinion of this Convocation, a change of name is desirable; (2) That in our opinion the name "American Catholic Church" is the most satisfactory. After some discussion, these resolutions were finally laid on the table until the next Convocation, to be held in October.

Bishops Millspaugh of Kansas and Tuttle of Missouri were present during the greater part of the Convocation, and at various stages gave most stirring and helpful addresses.

At the evening service there were interesting addresses by Bishop Tuttle of Missouri and Bishop F. K. Brooke. The Convocation was an exceedingly interesting one in every way and especially on account of the presence of the Bishops from other Dioceses. In the history of the territory there has never been such a distinguished body of Churchmen assembled.

In the afternoon from three o'clock until six there was a reception at the residence of ex-Governor C. M. Barnes.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop
Alex. Mackay-Smith, D.D., Bp. Coadj.

Vestments for the Bishop of Delaware and for St. Clement's—Bi-centennial at Chester.

Funeral services over the remains of Jacob Lybrand Smith were held in St. Jude's Church, Philadelphia, on Wednesday morning, Dec. 31st. By the death of Mr. Smith the congregation of St. Jude's have sustained an irreparable loss. Present at the laying of the cornerstone of the church in July, 1848, he has been identified with the parish and its work ever since. For more than fifty-two years he was a worker in the Sunday School as a teacher or as Superintendent. For fifty-two years, lacking only about a month, he was a vestryman in continuous service, and for a large part of that time he was the efficient accounting warden, who made it his rule to pay every dollar against the church on the last Wednesday of each month. Again and again he was elected a deputy to the diocesan convention (an honor he greatly prized), and he would have been so elected every year were it not for his humility and fairmindedness which caused him to stand aside that other members of the vestry should have the same honor.

The Altar Guild of St. Clement's, Philadelphia (the Rev. G. H. Moffett, rector), has completed the set of white vestments for the Bishop of Delaware, the Rt. Rev. Dr. Coleman, and it consists of chasuble, stole, maniple, burse, and veil. These are intended for use in the chapel of the Good Shepherd, and are a loving gift from St. Clement's, in recognition of many kindnesses, on the part of the Bishop, to the parish.

In acknowledgment, the Bishop writes: "In every particular, material, design, execution, they are simply superb. Will you do me the favor of thanking each and everyone in any way contributing to this beautiful gift and telling them how deeply sensible I am of their great goodness? If I could have their names and addresses I would communicate with them, everyone. My love and Christmas blessing to you all."

They were blessed by him in his chapel on their arrival, with prayers for those who gave them.

A set of white vestments, of great beauty, was used in the parish for the first time on Christmas Day. It consists of chasuble, stole, maniple, amice apparel, veil, and burse, and presenting stole; the set being a votive offering to the glory of the Lord in the Blessed Sacrament. The silk brocade is a gift, and the work, in progress over a year, was designed and executed in the work-room of the All Saints' Sisters, Baltimore. The following description is interesting:

The chasuble has a Y cross on the back and a pillar in front, the ground work is solid silk embroidery over which a design in gold thread is worked a vine of conventional design with leaves and large clusters of purple grapes, various incidents in the Passion of St. Clement form the adornment; the Vision of the Lamb of God, underneath whose Foot a spring of water flows; the Saint praying, ministering as a Priest; embracing his anchor before being cast into the sea; the chapel in the sea, the Mother before the altar finding her lost child; on the pillar in front is the same general design, save that there is an anchor, with scroll and *ora pro nobis* instead of scenes; the vestment is powdered with clusters of wheat in gold thread. The stole and maniple and amice apparel are of a similar design. The veil and burse have an anchor inlaid with pearls and surrounded by fishes; a preaching stole has St. Clement with friends who are following him into exile on one end and preaching to heathen in the quarry on the other. The delicacy of the detail and harmony of the coloring bears the closest inspection.

The design on the chasuble is intended to suggest some events in the life of St. Clement, Third Bishop of Rome.

They are taken mainly from photographs of paintings in St. Clement's Church, Rome, probably by Masaccio or one of his scholars.

We are told that the vine was used frequently by St. Clement to illustrate his instructions, more especially as a symbol of the sacramental union existing between our Blessed Lord and His members: "I am the Vine, ye are the branches."

The wheat completes the thought of sacramental nourishment, by which the soul is sustained during its earthly pilgrimage.

The anchor, the symbol of stability, is used in several parts of the design.

St. Paul's parish, Chester (the Rev. Francis M. Taitt, rector), began the bi-centennial celebration on Sunday, Jan. 18, 1903, the Holy Communion being celebrated at 8 o'clock, and at 10:30 the rector gave an historical sermon. In the afternoon the children's part in the festival was held, the address being given by the Rev. Llewellyn N. Caley, rector Church of the Nativity, Philadelphia, and at night there was a special musical service, when the sermon was delivered by the Rev. Wm. Howard Falkner, rector St. Peter's Church, Baltimore.

At these services the bi-centennial offering was made and it was the earnest desire that the $9,500 still needed over and above all pledges, would be secured for the extinguishment of the debt. The old church building, which weathered the storms of many generations, and which was pulled down in 1850, was of brick, the rafters being of white oak, hewed with the axe; the chancel and aisles being paved with brick. Facing the pulpit, in the west end, was the tablet memorial to James Sandelands, and which has been transferred to the new church. Among the early furnishings were pulpit, communion table, a rich cloth, and chalice and paten, presented to the parish by Queen Anne. In the changes that have been made the two former pieces were lost, but the parish retains in its possession the remaining articles.

About six years ago the gathering together of funds for a new church was begun; the treasury was empty, but no part of the property was disposed of, and there was no other source of contributions than from members of the parish and their friends. The entire cost of new buildings was $74,500, and of which sum there remained but $9,500

to be secured in order to accomplish the consecration of the church during this celebration, and which event has been appointed for St. Paul's day, Jan. 25. At that service the Bishop of the Diocese will officiate and the Bishop Coadjutor will preach the sermon; and in the evening the Sacramental Rite of Confirmation will be administered, at which time the offering will be for Missions. During the week the events comprised service on Monday night, Jan. 19, with sermon by Bishop Potter of New York, who was, himself, confirmed in St. Paul's; on Wednesday evening, historical papers by Mr. Wm. Shaler Johnson, rector's warden; the Rev. Samuel F. Hotchkin, Registrar of the Diocese, and by Bishop Coleman of Delaware, who preached the first sermon in the new St. Paul's.

Thursday evening was devoted to a parish reception and tea; and Saturday there was a celebration of the Holy Communion, with address. A new altar cloth, made of silk sent from England by Mrs. E. W. Hazard, was used for the first time upon this occasion. The work was done at the Philadelphia Art School.

Preceding the celebration of the anniversary a chancel window, presented by the congregation, in memory of the late Henry Brown, was unveiled, the rector preaching a memorial sermon from Rev. xxi. 19, 20.

Rev. Mr. Brown was rector of the parish for thirty years, and later, for five years was *rector emeritus*. The window is the work of Tiffany & Co., New York, and represents the "Conversion of St. Paul."

The cornerstone of the present St. Paul's (the third building) was laid June 1st, 1899, this being the sixth anniversary of the rectorship of the Rev. F. M. Taitt. The cornerstone of the first church was laid in July, 1702, and the Rev. John Talbot preached the first sermon, January 24, 1703. In the 200 years 29 rectors have served the parish, among them being the Rev. Messrs. John Humphreys (1714 to 1726), Richard Backhouse (1728 to 1749), Gearge Craig (1758 to 1781), Henry Brown (1863 to 1893), and the present rector, who entered upon his duties in 1893. The present number of communicants is 573.

WORK UPON THE rebuilding of the Church of the Saviour progresses well, and it is now the expectation that the new edifice will be ready for occupancy before Easter.

The "Bazaar" held in the winter for the benefit of the building fund, netted $3,955.73.

The Rev. Dr. Bodine completed ten years of rectorship this present month, and celebrated the event in a special service, with sermon appropriate to the occasion, the offering being for the re-building fund of the church. Of the previous rectors, ten in number, only two have remained with the parish five years, those being the Rev. Dr. Eccleston and the Rev. Dr. Watkins. Dr. Bodine is the eleventh, and his term of service the longest.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Pawtucket Convocation—Churchmen's Club—Bishop McVickar's Condition.

THE WINTER MEETING of the Convocation of Pawtucket convened at St. James' Church, Woonsocket, Jan. 14th, with a good attendance of the clergy and lay delegates present. This convocation has in its charge the missionary work of the Church in Pawtucket, Central Falls, and the Blackstone Valley, and includes twelve parishes and missions and several smaller missions without resident clergymen.

The subject for discussion, "Sunday School Work," was led by the Rev. R. F. Cheney, missionary in charge of Pascoag, who spoke interestingly on "The Importance of the Sunday School," followed by the Rev. William Pressey of Ashton, his subject being "Newer Methods of Sunday School Work." A general discussion followed.

The ladies of the parish provided a very appetizing and enjoyable tea in the parish house.

At the evening service the Rev. Dr. Lester Bradner, Jr., of St. John's Church, Providence, delivered a very instructive address on "How to Prepare the Sunday School Lesson." Emmanuel Church, Manville, was accepted for the place of holding the annual meeting in April.

RT. REV. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts, spoke at the second of the vesper services at Sayles Hall, Brown University, Phovidence, on Jan. 14. The seating capacity of the large auditorium was taxed to its utmost, and the gathering listened to an eloquent and interesting address. Bishop Lawrence chose as his text the words from the Gospel of St. John, "There was a man sent from God." He spoke of the struggle of the individual and said that in politics and in many other things integrity and individuality are taken little into account. The individual man seems to become less and less, and in the trust, the labor union and the numerous organizations it is practically impossible for the individual to assert himself.

Bishop Lawrence spoke of the growing importance of knowledge, and said the day has come when skill, exactness, keenness, are demanded. Next is intelligence, that broadens culture, that is far removed from knowledge.

ON MONDAY night of last week, the Churchmen's Club of Providence held a banquet, following which three speakers presented the several aspects of the Name of the Church, each of whom was listened to with careful attention by the Churchmen there gathered. The Rev. E. Winchester Donald, D.D., rector of Trinity Church, Boston, spoke for the continuance of the present name, taking the ground that while to him any of the names that had been suggested was quite satisfactory, yet the mere fact of change might have the unhappy effect of alienating those religious bodies which were beginning to look with a friendly spirit towards this Church. The Hon. John H. Stiness, LL.D., Chief Justice of Rhode Island, took the view that the attitude of Rhode Island should be to commend the movement for correction of the name by omitting the word "Protestant," thus allowing the name of the Church to stand "The Episcopal Church in the United States of America." Judge Stiness made the strong point that the Diocese of Rhode Island never had officially used the term "Protestant" in her own local name from the very beginning of the corporate life of the Church in the State, the present corporate title being "The Episcopal Convention of Rhode Island." He declared that the Diocese certainly could not with good grace demand that the Church at large should do that which they had never been willing to do for themselves. He observed also that throughout his address Dr. Donald had alluded to the "Episcopal Church," not himself using the word "Protestant," and that the latter, in Boston, as elsewhere, was practically obsolete in connection with the Church's name. Mr. Frederic Cook Morehouse of Milwaukee, Editor of THE LIVING CHURCH, spoke in favor of substituting for our present name the term "The American Catholic Church in the United States."

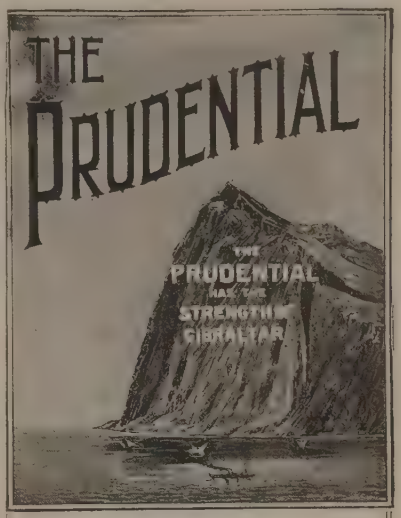
BISHOP MCVICKAR was reported early in the present week to be slowly improving from an attack of grippe, the typhoid symptoms not having become thoroughly developed, as had been feared. He was still confined to his bed.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

Anniversary and Convocation.

THE 15TH ANNIVERSARY of the consecration of Bishop Leonard will be celebrated in connection with the Convocation of the Missionary District, beginning with a reception at Rowland Hall on the evening of Saturday, Jan. 24th. Next day, being St. Paul's Day and Sunday, the anniversary service, consisting of the Holy Communion, will be held at the Cathedral at 11 o'clock, the sermon being preached by the Bishop of California. There will be a Sunday School rally in the afternoon at St. Paul's Church, and a missionary service at the Cathedral in the evening with addresses by visiting Bishops. The sessions of the Convocation will open on Monday morning with Holy Communion and the Bishop's address, and will continue till adjourn-



If You Thought

yourself uninsurable, how you would work to be accepted. Yet that time may come to anyone failing to make application NOW, while he has strength and health. How about yourself?

The Prudential

Insurance Co. of America

Write for Information to Dept. 75.

Home Office: Newark, N. J.

JOHN F. DRYDEN, President.

ment on Monday or Tuesday morning. A Quiet Day will begin on Tuesday at 11, and the Clericus will hold a session in the afternoon. Wednesday afternoon will be devoted to the subject of women's work, with a special service for women, and in the evening a similar service for men, with addresses on men's work.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Chinese School—Improvements at Aiken—Windows at Yorkville—Florence.

THE WORK of the Chinese School, which was begun in Grace Church parish house, Charleston, nine years ago, goes steadily on. The average attendance is from four to ten, and there are as many teachers as pupils—each scholar requiring a separate teacher. In addition to the Bible instruction, they are taught reading, writing, and a little geography. During these years four Chinamen have been baptized, and one confirmed. An offering is taken up every Sunday for the Boone Memorial School at Wuchang, $2,500 being contributed in 1902. The Chinese pupils also join with the Sunday Schools in the Advent and Lenten offering.

A HANDSOME oak chancel rail with two brass standards and a brass telescope has been placed in St. Thaddeus' Church, Aiken, in memory of its late rector, the Rev. E. C. Edgerton. The rail bears a brass plate with the following inscription: "In loving memory of Everett C. Edgerton, twenty-six years rector of St. Thaddeus' Parish. Well done good and faithful servant."

REV. H. O. JUDD of Valdosta, Georgia, has accepted from Bishop Capers the charge of the parishes of Winnsboro, Chester, and Ridgeway, and will enter upon his duties at an early date. Mr. Judd was some years ago at Grace Church, Charleston, and at Trinity, Columbia, and was the founder of the Church of the Good Shepherd, Columbia, which is now a large and flourishing parish.

TWO BEAUTIFUL windows have recently been placed in the Church of the Good Shepherd, Yorkville, in memory of two members of the congregation, Mrs. Robertson and Mrs. Lowry, now in Paradise. One of the windows is in the body of the church and the other in the north transept.

THE REV. HAROLD THOMAS, rector of St. John's Church, Florence, has arranged to address the workmen in the railroad shops every Monday at noon. The men give up ten minutes of their dinner half-hour to attend the meetings, which are held in the main shop. The average attendance is about fifty.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Conferences by Fr. Huntington—Death of Rev. Dr. Trimble—Meeting of the Clericus—Woman's Auxiliary—Sunday School Institute—Rev. J. R. Bicknell.

DURING the week beginning with the Sunday after Christmas, there was a series of services and conferences conducted by the Rev. Father Huntington, O.H.C., at St. Mark's Church, Capitol Hill. The change from the position of the Pro-Cathedral of the Diocese in this parish has by no means lessened its prosperity. It is full of life and activity. The men's club, one of its agencies for good work, was entertained on Thursday, Jan. 8th, by an illustrated lecture on the Cathedrals, Abbeys, and Homes of England, by the Rev. Wm. R. Turner, rector of St. Michael and All Angels.

THE REV. JOHN TRIMBLE, D.D., who has resided in Washington for more than thirty years, died at his home in Georgetown on Dec. 30. He was at one time assistant minister of St. John's, and has at different times had temporary charge of vacant parishes in the district. The funeral took place at Christ Church, Georgetown, on the 3d of January, the Bishop of Washington officiating, assisted by the Rev. Dr. Harding, rector of St. Paul's.

THE DECEMBER MEETING of the Clericus was held at the house of the Rev. Wm. R. Turner, where its members were most hospitably received. The special guest on this occasion, was the Rev. Roland Cotton Smith, the new rector of St. John's, who was warmly welcomed by the Bishop and the large number of clergy present. The report of the committee, appointed in October to revise the constitution and by-laws, was adopted; the limited membership is retained and provision made for election of members, the regulations adopted being in conformity with the present practice of the Clericus, which has been in some respects changed since its formation before the Diocese was established. The Rev. James W. Clark, rector of St. James' Church, was elected President, succeeding the Rev. Dr. T. S. Childs. The Rev. G. F. Peter was re-elected as secretary and treasurer. A paper on "The Christian Evolutionist" was read by the Rev. George F. Dudley, rector of St. Stephen's, which was followed by a discussion of the subject.

THE REGULAR monthly meeting of the Woman's Auxiliary of the Diocese was held in St. John's parish hall on the 6th of January. There was a full attendance of delegates from the parishes, and very encouraging reports were read by many of work accomplished during the past month. A communication was received from Miss Emery in regard to the contribution which it is hoped the Woman's Auxiliary will this year make to the appropriations of the Board of Missions; and the wish was expressed that the Washington branch would endeavor to increase the amount heretofore contributed. It was decided to send a general box, all parochial branches taking part, to Archdeacon Hughson of North Caroline, for his mission schools.

DID YOU EVER KNOW

THAT IMPROPER FOOD OFTEN CAUSES THE LIQUOR HABIT?

It's a great proposition to get rid of a taste for liquor by changing food.

"About three years ago," writes a man from Lowry City, Mo., "my appetite failed me and food disagreed with me. I got weak and nervous and felt dull and entirely unfit for business; then like a fool I went to taking liquor to stimulate my appetite. For some time that seemed to help and I congratulated myself on finding so simple a remedy. But, alas! I had to take more and more all the time until I got so that I could not get along without the whisky, and I was in a pitiable condition.

"I tried to quit, but that seemed impossible as I needed nourishment and my stomach rejected food and the more whisky I drank the worse I got. I kept fighting this battle for more than two years and almost gave up all hope.

"I noticed an advertisement of Grape-Nuts in the paper and concluded to try it. I found I could eat Grape-Nuts with a relish and it was the first food that I found nourished me in a long time. Soon my stomach trouble stopped, my appetite increased, the craving thirst relaxed until all desire for drink was gone. I have used Grape-Nuts constantly for over a year, and I am now strong and robust; entirely cured from drink, and able to work hard every day. My gratitude for Grape-Nuts is unspeakable as it has saved my life and reputation." Name given by Postum Co., Battle Creek, Mich.

Mellin's Infants' Food
truly modifies the casein of the milk.
Send for a free sample of Mellin's Food.
Mellin's Food Company, Boston, Mass.

ART CALENDAR
Four graceful poses from life; figures ten inches high, reproduced in colors. Highest example of lithographic art.
"THE ONLY WAY"
to own one of these beautiful calendars is to send twenty-five cents, with name of publication in which you read this advertisement, to GEO. J. CHARLTON, General Passenger Agent, Chicago & Alton Railway, 328 Monadnock Building, CHICAGO, ILL.
The best railway line between CHICAGO, ST. LOUIS, KANSAS CITY and PEORIA.

APPLICATION BLANKS

To be filled in by applicants for the Sacraments and offices of the Church, giving the desired information in each case. The Four Blocks, 35 cts., postpaid.

No. 33—For Holy Matrimony.
No. 34—For Burial.
No. 35—For Holy Baptism.
No. 36—For Confirmation.

Each sold in blocks of fifty for 10 cents.

The Clergy will find these blanks of the greatest convenience, and their use will insure correct entries in the Parochial Register.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

Bridal Souvenirs

Single Prayer Books
Prayer and Hymnal Sets
} Handsomely bound in either

GENUINE IVORY
WHITE CELLULOID
WHITE MOROCCO
WHITE CALF

Each Prayer Book contains a litographed Marriage Certificate, with space for Autographs of the entire Bridal Party.

Prices from $1.25 to $17.00.

Send for Illustrated List.

E. & J. B. Young & Co., 7 and 9 W. 18th St., N. Y.

ON TUESDAY EVENING, Jan. 13th, the Diocesan Sunday School Institute met in the Epiphany parish house. There were present 131 delegates from 22 schools. After prayers and the singing of a hymn, the Rev. Dr. Harding, who presided, gave a New Year's greeting to the officers and members present. Mr. Newton, who was to have given the model lesson, being absent, the Rev. Dr. Devries of St. Mark's Church spoke instead, on the subject selected, "The Miracle in Cana of Galilee." The book review was by the Rev. Charles E. Buck, rector of St. Paul's, Rock Creek parish, and was on the Bishop Doane series of lessons. The last subject for the evening was Sunday School Music, upon which a paper was read by Mrs. Griffith Johnson of St. John's parish, herself a practical musician and organist.

THE REV. J. R. BICKNELL, lately of the Diocese of Florida, has been added to the staff of the Ascension pro-Cathedral clergy. A house in the neighborhood of the church has been rented for a parish building, and will also be used for meetings of diocesan societies.

THE REV. CHURCHILL SATTERLEE, the Bishop's son, has been visiting Washington, and on the first Sunday after the Epiphany, preached in the morning in Trinity Church, and in the evening ata the Pro-Cathedral.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Convocation at Wheeling—The Bishop's Condition.

BISHOP PETERKIN, who has been seriously ill with acute bronchitis, was reported by telegraph early in the present week to be slowly improving.

THE NORTHWESTERN CONVOCATION met in St. Matthew's Church, Wheeling, Tuesday evening, at evening prayer. Bishops Gravatt and Penick, and a number of the clergy being present.

At the service Tuesday evening, the Rev. R. P. Williams addressed the clergy and congregation on the subject of Missions. He covered the field and made a profound impression. He could not stay with the Convocation longer than Wednesday morning, when he left for Washington.

After the Holy Communion had been received by the clergy on Wednesday morning, Bishop Gravatt took the chair, in the absence of the Dean, the Rev. Dr. S. S. Moore of Parkersburg, who could not be present owing to sickness in his family. The Bishop mentioned the illness of Bishop Peterkin, whom he had seen the evening before in his room, just for five minutes, and added very much to the comfort and happiness of the clergy present by saying that the physicians had expressed the opinion he would get better; and gave to the Convocation a most loving message from him. The Convocation at once sent a telegram to Bishop Peterkin, expressing its love and joy on his convalescence.

Reports of the Mission work were made of the most inspiring kind.

Bishop Penick of Fairmont was the essayist on the Subject of our Lord's Social Relationship to Men, as a means of first winning them to Himself. The essay is an exhaustive study of the New Testament, of that side of our Lord's life. It was full of beauty and exhaled with devotion, breathed the fire of love, while at the same time so graphically were the situations put that the whole essay was a picture of that loving side of our Saviour's intercourse with men. At its conclusion it was resolved that the essay be printed and distributed by the Convocation.

CANADA.

News of the Dioceses.

Diocese of Toronto.

YEARLY SUBSCRIPTIONS, amounting to over $2,000, have already been promised in Toronto for the funds of the new Missionary Society. Committees were appointed in the city congregations, Jan. 1st, to make an active canvass among Church members for the same purpose.—THE collections in the city churches on Christmas Day were unusually large, and the services were well attended.

A PRESENTATION was made to the Rev. Canon Sweeny, rector of St. Philip's Church, Toronto, on the completion of the twentieth year of his charge of the parish, by members of his congregation. The gift was a handsome bookcase, accompanied by an address.—ST. PETER'S CHURCH, West Essex, was reopened in the end of December, after having been closed for improvements and repairs.—THE FIRST anniversary of the formation of the parish of All Saints', Peterborough, was celebrated Jan. 11th. The Rev. Canon Richardson, from London, Huron, was the preacher on the occasion.

Diocese of Quebec.

A COURSE OF LECTURES has been arranged in Bishop's College, Lennoxville, for the clergy of the Diocese, although those coming from outside are also welcome, to begin Jan. 13th and last till Jan. 16th. It was hoped the Bishop of Thetford would have been able to be present, but he was obliged to return to England sooner than was expected. One of the lectures was to be on "Life in a Mediæval Monastery," by the Rev. Dr. Parrock, and one on "Mohammedanism," by Principal Hackett of Montreal. The subject of the celebration of the jubilee of the University, next June, was to be discussed at the meeting of the College Alumni Association on Jan. 14th.

Diocese of Nova Scotia.

ST. ANDREW'S CHURCH, Mulgrave, which was opened by Bishop Courtney in the end of November, has received a large number of beautiful gifts, amongst others a credence table, brass cross of fine workmanship, and pulpit.—THE death of the Rev. W. Covert, Dec. 17th, deprived the Diocese of a devoted

IT PAYS

TO KNOW FACTS ABOUT COFFEE.

When man takes properly selected food and drink Nature will most always assert herself and rebuild the structure properly.

"From my earliest remembrance I was a confirmed coffee drinker," writes a gentleman from Marshallville, Ga., "taking two cups at nearly every meal. While at college I became very nervous, dyspeptic, irritable and unfit for study and attributed it largely to coffee, but did not stop its use.

"When I was married I found my wife was troubled the same way, and we decided to try Postum Food Coffee. My wife made the Postum according to directions and we found it superb. We used it exclusively for the morning beverage, and the taste of ordinary coffee became distasteful to both of us.

"We have found a distinct gain in health. Any amount of Postum does not cause a feeling of either dyspepsia or nervousness, while the return to coffee even for one meal has disastrous effects upon my nerves. My dyspepsia has entirely left me, and both my wife and self are well and strong and feel that it is all due to the Postum." Name given by Postum Co., Battle Creek, Mich.

It is easy to replace coffee with Postum which has, when properly made, a rich flavor and the color of coffee, with none of its injurious after-effects.

INFANTS THRIVE

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons. As a general household milk it is superior and is always available.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

31 YEARS Our Customers Have Tested

Iowa Farm Mortgages without a Loss.

List issued Monthly. Will mail to any address.

ELLSWORTH & JONES,

Home Office established 1871. Iowa Falls, Ia.
523 Chamber of Commerce Bldg., Chicago.
501 John Hancock Bldg, Boston.

FLORIDA.

Through Passenger service taking effect Jan. 5, 1903, Pennsylvania Short Line from Chicago to Jacksonville and St. Augustine, without change of cars.

Leave Chicago 8:40 P. M., arrive cities named the second morning.

Dining Car service.

Pennsylvania Ticket Office, No. 248 Clark St.

For particulars address—

H. R. DERING, A. G. P. A.,
248 S. Clark St., Chicago.

SUMMERLAND.

The

SOUTHERN RAILWAY

QUEEN & CRESCENT ROUTE.

Has inaugurated new through service to *Florida* and the South, without parallel in magnificence.

CHICAGO & FLORIDA SPECIAL.

Leave Chicago, Big Four Route.....1:00 P. M.
Arrive Jacksonville, Q. & C. and Sou. Ry. 8:05 P. M.
Arrive St. Augustine, F. E. C. Ry.....9:15 P.M.
Via Cincinnati and Atlanta, Daily except Sunday.
ONLY ONE NIGHT OUT.

THE FLORIDA LIMITED.

Leave Chicago, Pennsylvania Lines— 8:40 P. M. via Louisville.
Leave Chicago, Monon Route— 9:00 P. M. via Cincinnati.
Arrive Jacksonville, Q. & C. and Southern Ry.— 8:30 A. M.
Arrive St. Augustine, F. E. C. Ry.— 10:00 A. M.
Via Chattanooga and Atlanta, daily.

NOTE THE NEW THROUGH ROUTE via LOUISVILLE.

These trains, the "Special" and the "Limited" carry Pullman Drawing-room sleepers, dining, cafe, composite, and observation cars, and vestibuled coaches.

Close connection made at Louisville and Lexington by Southern Railway trains from St. Louis.

A Pullman Drawing-room Sleeper is also run through from Cincinnati to Jacksonville daily, via Asheville, Hot Springs, and the "Land of the Sky," leaving Cincinnati 8:05 P. M.

Connections made at Cincinnati by Chicago trains daily.

For our Florida Booklet and other descriptive matter of the South write—

J. S. McCULLOUGH, N. W. P. A.,
225 Dearborn St., Chicago, Ill.

G. B. ALLEN, A. G. P. A.,
St. Louis, Mo.

priest who had worked in it, and in the adjoining Diocese of Fredericton, for many years. He leaves a widow and large family.

Diocese of Algoma.

St. Mary's Church, Novar, which has taken the place of the old church, struck by lightning and burned down last May, was opened by Bishop Thornloe, Dec. 17th. The new building is a fine specimen, with solid stone foundation. There is still a debt upon it, to defray which assistance is asked.

Diocese of Ottawa.

The Church of St. John the Evangelist, Ircquois, has been much improved, and was reopened for worship on Christmas Day. The new organ has been placed in the chancel, the former vestry being now used for an organ chamber, and the vestries being placed in the basement under the chancel.

Diocese of Mackenzie River.

Bishop Reeve, who was so ill last summer, has been ordered by his physicians to the south of France for the winter, and has gone there with Mrs. Reeve.

Diocese of Montreal.

Archbishop Bond has recovered from his recent illness and was out again the first week in January.—The new Church of St. Stephen the Martyr, Montreal, will be formally opened for divine service, Jan. 25th, the Feast of the Conversion of St. Paul. Archbishop Bond will be the morning preacher and Bishop Carmichael will address the congregation in the evening. The dedication services will continue two weeks. Bishop Mills of Ontario will preach one Sunday, and Bishop Baldwin of Huron and Prof. Clark of Trinity College, Toronto, the next.

Archbishop Bond will enter upon the 25th year of his episcopate on the 25th of January. On that day he hopes to officiate at the opening of the new Church of St. Stephen the Martyr, Montreal. The venerable prelate is now in the 89th year of his age, and, if he lives, will celebrate his silver jubilee, January, 1904. He was consecrated Jan. 25th, 1879.—A beautiful memorial window was placed in Christ Church Cathedral, Montreal, the second week in January, in memory of the late Mrs. Angus Hooper. It was erected by her children, was designed by a Montreal architect, and manufactured by a London, Eng., art firm. The general composition of the window is considered very artistic.

Diocese of Huron.

The jubilee of Trinity Church, Burford, was celebrated by providing some needed improvements for the interior of the building, which have been nearly all paid for. St. James' Church, St. Mary's, has also been greatly improved, and was re-opened for service the last Sunday in the year. The offertories on that day in aid of the alterations amounted to nearly $1,000. Rural Dean Ridley of Galt, was the special preacher on the occasion.

Diocese of Fredericton.

A beautiful cross lectern has been presented to St. John's Church, Oromueto. It was given by a member of the congregation, "To the Glory of God, and in loving memory of his father and mother."

Diocese of New Westminster.

Much regret was expressed by the members of St. Michael's Church, Vancouver, by the departure of the rector, the Rev. J. Elliott, to take up a new sphere of labor in Toronto, Jan. 5th.—The various societies connected with Christ Church, Vancouver, are in a flourishing condition. The Daughters of the King undertook the decoration of the Church for Christmas. The Boys' Brigade numbers over a hundred. The chapter of St. Andrew's Brotherhood now has weekly meetings.—The Boys' Brigade in connection with St. Barnabas' Church, New Westminster, has been reorganized this winter, and is doing vigorous work. The Bishop of the Diocese officiated for the first time since his accident, which took place on his way to the General Synod in September, in St. Peter's Church, Weymouth, Diocese of Nova Scotia, where he was celebrant at the Holy Communion on Christmas Day.

FROM A VERMONT LETTER.

About seven years ago we had a priest here, who had just come from two charges in the middle West. His wife told me that at one of these charges there was a mixed vested choir (against her husband's wish), and during a visit of Bishop Hall, a lady asked him how he liked their choir. He replied that he didn't think they should have vested the women. Her answer was, that the people wanted it.

"So did they want Barabbas," said the Bishop.

GOOD MANNERS.

Don't forget to say "Good morning!" and say it cheerfully, and with a smile; it will do you good. There's a kind inspiration in every "Good morning" heartily spoken that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "Good morning," it is so also of the kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.—*Church in Georgia.*

GOD'S WILL.

A gentleman visited a deaf and dumb asylum, and after having looked upon the silent inmates he was requested to ask some of them a question by writing it upon the blackboard. He did not know what question to ask, but at last he ventured to write the inquiry in chalk upon the board:

"Why did God make you deaf and dumb, and make me so that I could hear and speak?"

The eyes of the silent ones were filled with tears; it was a great mystery. Their cleverness made no answer, but their piety made eloquent reply. One of the little fellows went up to the board, and taking the chalk, wrote under the question this answer:

"Even so, Father, for so it seemed good in Thy sight."—*The Worker.*

"For want of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-grained ungentleness; whilst others, it may be, much less gifted, make their way easily and steadily and achieve success by simple patience and equanimity and self-control."

FLORAL BUTTERFLY PLANT

No plant possesses so many good points as do these two glorious new Commelinas. Of graceful trailing habit, superb for carpet bedding or for hanging pots. *In pots they bloom every day in the year.* In the garden from May until frost, showing *daily* scores of large winged butterfly-like blossoms. Color (No. 1) the most beautiful blue to be found in any flower. A shade so exquisitely lovely as to baffle description. Thrives in sun or shade, wet or dry, rich or poor soil; as easily raised as a weed from seed or cuttings, grows rapidly, flowers at once, and propagates so easily that plants are very cheap. Blooms in 50 days from seed.

No. 1—Exquisite Blue, like tropical Butterflies.

No. 2—Rosy Pink, in other respects like No. 1.

Strong plants for blooming at once, by mail guaranteed to grow, **20c** each; the **2** for **30c**, **5** for **60c**.

Seed of both colors mixed, 25 cts. per packet.

FREE **OUR GREAT CATALOGUE** of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, Profusely Illustrated, Large Colored Plates—136 pages. Do not miss our great Novelties, Emperor Asparagus (crop in 11 months from seed), Early Lima, Perpetual Rhubarb, Pineapple Onion, Climbing Currant and Blackberry, Everblooming Wistaria, Tree, and Double Lilacs, etc. We have the finest Asters, Pansies, Peas, Stocks, Verbenas, Geraniums, Azaleas, Roses, Palms, Ferns, Begonias, Gloxinias, Violets, Phloxes, Gladiolus, Cannas, Dahlias, Lilies, Caladiums, Shrubs, Vines, New Fruits, and all Vegetables.

JOHN LEWIS CHILDS, Floral Park, N. Y.

HEADACHE

A Sour Stomach
A Sallow Complexion

All proceed from imperfect digestion. It's easy to acquire PERFECT digestion by using

Murray's Charcoal Tablets.

At all druggists, or mailed on receipt of price. 25c. per box.

A. J. DITMAN, 2 Barclay St., N. Y.

TARRANT'S SELTZER APERIENT

Insures against Biliousness

Has been regulating rebellious livers for more than 58 years.

50c. and $1.

THE TARRANT CO. Chemists, New York.

At druggists or by mail.

THE PENNOYER

Established 1857. A HEALTH RESORT; KENOSHA, WIS.

Water-Cure; Rest-Cure; Sanitarium of the Highest Grade. Superior attractions for invalids and rest seekers during the winter months. For illustrated prospectus address N. A. PENNOYER, M. D., Mgr. (Chicago Office, 70 State Street. Tel. Central 500.)

Reference: The John Churchmen Co.

Alma's Famous Springs at Alma, Mich. will bring back health to tired, sick bodies and nerves. Write The Alma Springs Sanitarium, Alma, Michigan, for 64-page brochure

Relieve Asthma, Bronchitis, Catarrh. BROWN'S BRONCHIAL TROCHES Cure Coughs, Sore Throat, Hoarseness.

Nothing excels this simple remedy.

"WHERE DIRT GATHERS WASTE RULES" Great Saving Results from the use of SAPOLIO

CHRIST LORE.

The Legends, Traditions, Myths, Symbols, Customs, and Superstitions of the Christian Church. By FREDERICK WM. HACKWOOD, F.R.S.L. With numerous illustrations. Large 8vo, cloth, gilt letters, price $2.50 net. Postage 15 cts.

The contents of this volume are not Scriptural, nor can they fairly claim to be historical. They are in the main legendary, and nearly always they are quaint and full of interest.

Within the limit of a single volume, conveniently focussed for either reading or reference, have been brought together and placed in order, a wide and varied collection of examples in Christian Symbolism, in whatever form such religious mysticism has shaped itself at various times and under a variety of circumstances. Included may be found examples of the graphic symbol, of literary symbols, and of symbolism in its ceremonial form. The arrangement of the subjects has been given a chronological basis. After the necessary introductory matter, will be found the items of lore which have clustered around the Birth, the Life Mission, and the Death of Christ, followed by those connected with the establishment and growth of His Church on earth. Every item is connected with the personality of Christ, or with the chief personages and events of Christian history.

The Art Lore concerns itself with the signs and symbols found in sculptured stone, carved wood, stained glass, and every other form of religious adornment, whether of the fabric of the Church, of the vestment of the Priest, or of the accessories used in Christian worship. Our Lord, the Madonna, the Evangelists, the Apostles, the Church, the Saints, and the English Kalendar, thus comprise the main topics.

STORIES OF GREAT NATIONAL SONGS.

By Colonel Nicholas Smith, author of "Hymns Historically Famous." Second edition, just ready. Cloth, 238 pages, price $1.00 net postage 10 cts.

"Col. Smith has gathered his materials from a large variety of sources and has sifted them and fused them into a very readable volume, enlivened with anecdotes and traditions that relieve the more solid historical data."—*Chicago Record-Herald.*

ENGLISH CHURCH PERIODICALS

for which The YOUNG CHURCHMAN Co. are American Agents.

The CHURCH TIMES.

A weekly periodical, representing substantially the theological position of *The LIVING CHURCH.* Subscription price, $2.25 per year.

The TREASURY.

A new illustrated Church Magazine, edited by Anthony Deane. Among the best known of the contributors are Canons Newbolt, Knox-Little, Randolph, Rev. S. Baring-Gould, Rev. W. H Frere, Rev. W. H. Hutton, Rev. P. N. Waggett, Rev. Leighton Pullan, Rev. T. A. Lacey, Rev. the Hon. J. G. Adderley, Viscount Halifax, Mr. G. W. E. Russell, Mrs. Molesworth, Mrs. Romanes, Mrs. Percy Dearmer, etc.

This Magazine began October 1902. About one half of each number will be devoted to lighter reading, the first serial being an Irish story by Katharine Tynan, which will be followed by a serial by Mr. Baring-Gould. Subscription price, $2.50 per year. Single numbers, 25 cts.

THE PARSON'S HANDBOOK.

Containing practical directions both for Parsons and others as to the management of the Parish Church and its services according to the English Use as set forth in the Book of Common Prayer. With an introductory Essay on Conformity to the Church of England. By the Rev. Percy Dearmer, M. A. Fourth edition, rewritten, with much additional matter, and with Sixteen Illustrations, 476 pages, cloth, price $1.50 net; postage 12 cts.

"It includes about everything a Churchman ought to know concerning public worship. We do not undertake to consider its treatment of crucial questions, but it brings together an amount of information to be found nowhere else in a single volume."—*St. Louis Church News.*

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FOOTBALL IN JAPAN.

AMONGST the many things that Japan borrowed from China was football, said to have been introduced as early as the middle of the seventh century. The Emperor Toba II. was an expert player, and got up a club at his palace. Considering how averse most Orientals are to hard work and rigorous exercise, it may be supposed that the game was very different from either "Rugger" or "Socker." Nevertheless, the Japanese form seems to have been popular, and we may trace the beginnings of professionalism to an emperor and his court, of whom it is told that in a time of poverty they earned a little extra money by teaching the art of football.—*Cassell's Little Folks.*

A PERSON who by birth, wealth and education should have been a gentleman, went to see a coal mine. The miner who took him down was a Christian, and was much pained by the profane language used by the visitor. As they descended the shaft they felt it getting hotter and hotter. At last the heat became so great that the visitor said, "Dear me, it is terribly hot, I wonder how far it is to hell?" "I don't know the exact distance, sir," replied the Christian miner gravely, "but if one link of the chain gives way, you'll be there in a minute!" This plain answer was the means of arousing the profane gentleman to a sense of his perilous position. In the case of every unconverted man there is only a step—a breath—betwixt him and death, "and after death the judgment."—*Church in Georgia.*

THE *Engineering Magazine* remarks that an examination of the prevalent rates of wages for unskilled labor indicates that by far the greater part of the laborers in Great Britain are well below Rowntree's poverty line. That is to say, unless the wives work, the total family income is below 21s. 8d. per week, often very much below. The economic meaning of this further statement that in low wage districts it is not uncommon to see two men handling with difficulty a load that in a higher rated area would be readily tackled by one owing to his better fed and better condition.

MAKE use of time, if thou lovest eternity; know, yesterday cannot be recalled, to-morrow cannot be assured; to-day only is thine; one to-day is worth two to-morrows.—*Enchiridion.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
☞Sold by Druggists, 75c.
Hall's Family Pills are the best.

Educational.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The fourteenth Academic year will begin September 17, 1902. New Gymnasium, Auditorium and Music Hall. The Rt. Rev. WM. E. MCLAREN, D.D., D.C.L., President, and the Rt. Rev. CHAS. P. ANDERSON, D.D., the Vice-president of the Board of Trustees.

Address Rev. B. F. FLEETWOOD, D.D., Rector

(1868) Thirty-Fifth Year. (1902)
ST. MARY'S SCHOOL, Knoxville, Illinois.

A School of High grade for girls and young women. Preparatory, Collegiate, and Art courses. Mental training, physicial and social culture, moral and religious influences. $500 a year; no necessary extras. For description and testimonials, address the REV. C. W. LEFFINGWELL, D.D., Rector.

INDIANA.

HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or Business. Manual Training (elective). Personal attention given each boy. Number strictly limited. Address REV. J. H. MCKENZIE, Rector.

MASSACHUSETTS.

New England CONSERVATORY OF MUSIC has now the finest building devoted to music in the world. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution.

George W. Chadwick, Musical Director.

Pupils received at any time. For year-book address FRANK W. HALE, General Manager, Boston, Mass.

TEXAS.

ST. MARY'S COLLEGE
And College Preparatory School.
School of Music.
Dallas, Texas.

Founded by the Rt. Rev. A. C. GARRETT, D.D., LL.D.

A College for the Christian education of women. College, College Preparatory, Scientific, and Literary Courses. Music, Art, and Elocution.

Reopens September 18th. For catalogue and further information address MISS TORBERT, Principal of St. Mary's College, DALLAS, TEXAS.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-third year began in September 1902. References: Rt. Rev. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour. S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. ROBINSON, Warden, Racine, Wis.

WOMEN'S GUILD OF ST. IGNATIUS

552 West End Ave., NEW YORK CITY.

Receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc.

he Guild has for sale also the following books, by the Rev. Arthur Ritchie:

Spiritual Studies in St. Matthew's Gospel. Vol. I. 350 pages. Cloth, $1.50.

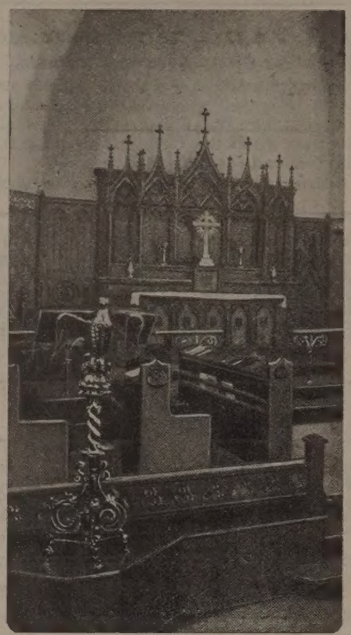
What Catholics Believe and Do. Paper, postpaid, 15 cts. Cloth, 25 cts.

Good Friday Addresses on the Seven Words. Three Series: 1. Christ's Religion in the Words of the Cross. 2. The Call From the Cross. 3. The Way of Life. 25 cts. each.

Devotions for Holy Communion. Cloth, 60 cts. Leather, $1.00.

PROPER FEEDING is the secret of success with hand-fed infants, and Mellin's Food is the secret of proper feeding.

EASTER MEMORIALS.



PARTIAL VIEW OF SANCTUARY AND CHANCEL, ST. PAUL'S CHURCH, KANKAKEE, ILL.

Easter-tide is very generally regarded with favor as a fitting time for presenting Memorial Gifts. Nothing can be more suitable than a rich piece of

Ecclesiastical Wood Work

of chaste design and executed with the artistic touch of the skilled carver and cabinet maker whose heart is in his work.

We have a great variety of pieces suitable for memorials and make to order anything special. We furnish original designs or work out the ideas of others. Write for our booklet *"In Evidence."* It indicates what we are doing and how our work pleases.

Manitowoc Seating Works,
MANITOWOC, WIS.
Chicago Salesroom, Wabash & Washington St.

SOME RECENT MISSIONARY LITERATURE

Outline of a History of Protestant Missions
From the Reformation to the Present Time.

A contribution to modern Church History, by GUSTAV WARNECK. Authorized translation from the seventh German edition. Edited by GEORGE ROBSON, D.D. 8vo, cloth, net, $2.00.

"No man living is better qualified and equipped for the work here presented than Dr. Warneck. It is not too much to say that the book is indispensable for every student of missions."—*The Examiner* (N. Y.).

Missionary Principles and Practice
A Discussion of Christian Missions and Some Criticisms Upon Them.

By ROBERT E. SPEER. 8vo, cloth, net, $1.50.

The work is divided into four general topics: I. General Principles Stated. II. General Principles Applied. III. The Need and the Results. IV. Privilege and Duty.

Send for complete list of works by Mr. Speer.

Old Time Student Volunteers
My Memories of Missionaries.

By H. CLAY TRUMBULL. 12mo, cloth, net, $1.00.

Impressionistic personal recollections of half-a-hundred missionaries who were in the foreign field at least as early as fifty years ago.

A Maker of the New Orient
Samuel Robbins Brown, Pioneer Educator in China, America, and Japan. The Story of His Life and Work.

By WILLIAM ELLIOTT GRIFFIS. Illustrated. 12mo, cloth, net, $1.25.

The Cross of Christ in Bolo-Land
A Record of Missionary Effort in The Philippines.

By JOHN MARVIN DEAN. 12mo, cloth, illustrated, net, $1.00.

This book should be widely read throughout the country. It is worth more than a bale of newspaper print. The author is a competent and credible witness of what he has seen in the Philippines. He has done good service there.—*The Outlook.*

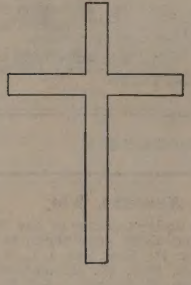
The Bible in Brazil
A Colporteur's Experiences.

By the Rev. HUGH C. TUCKER. 12mo, cloth, illustrated, net, $1.25.

Having general oversight and direction of a number of colporteurs in the great "neglected continent," Mr. Tucker has traveled extensively there and often along lines not generally followed by the traveler or merchant. To multitudes of readers, therefore, this volume will open a new field as fascinating as it is novel.—*The Evangelical.*

"AROUND THE WOLD IN BOOKLAND" a descriptive list of Missionary Books sent postpaid upon REQUEST to any address.

FLEMING H. REVELL COMPANY, Publishers.,
63 Washington St., CHICAGO, 158 Fifth Ave., NEW YORK, 27 Richmond St. W., TORONTO. Also at LONDON and EDINBURGH.



Dost Thou Believe?

A Confirmation Memento

—BY—

REV. CHARLES SCADDING

THE YOUNG CHURCHMAN CO. - - - Publishers.

Blue Cloth, Limp, Gilt Cross, 10 Cents, Net.

Contains blanks for name and memoranda of Confirmation and First Communion, simple prayers, etc. Printed in blue, with blue rule and limp cloth cover. Makes a very attractive memorial of Confirmation. Useful for Clergy and Teachers to give candidates.

"I have read through with great satisfaction a little work entitled 'DOST THOU BELIEVE,' a Confirmation memento by the Rev. Charles Scadding. Its merits are soundness in the faith, simplicity of statement, brevity in matter, cheapness in price. I commend this memento and hope that it will be largely used."

RT. REV. G. F. SEYMOUR, LL. D.
Bishop of Springfield.

"I have examined 'DOST THOU BELIEVE,' with great pleasure, and find it a valuable little work."

REV. MORGAN DIX, D. D., Trinity, N. Y.

Confirmation Tracts.

Confirmation. From "Reasons for being a Churchman." By the Rev. A. W. Little, L.H.D. 50 cts. per hundred.

The Prayer Book Preparation for Confirmation. By the Rt. Rev. S. C. Edsall, D.D., Bishop of Minnesota. $1.00 per hundred.

The Seven Gifts. A Brief Explanation of the First Collect in the Confirmation Office. By the Rev. C. M. Sturges. $1.00 per hundred.

A Catechism of Confirmation. By the Rev. T. D. Phillipps, M.A. $1.00 per hundred.

A Few Words About Confirmation. By the Rev. Arthur Ritchie. $1.00 per hundred.

Confirmation. Its Authority, Obligation, and Purpose. By the Rev. A. W. Snyder. $2.00 per hundred.

Confirmation in the Church and the Bible. By the late Rev. E. W. Spalding, D.D. 10 cts. per copy.

THE AUTHOR OF

A Manual of Instruction for Confirmation Classes

[the Rev. WM. C. DEWITT, Rector of St. Andrew's Church, Chicago] has received the following letter from the Rev. FRANK DU MOULIN, Rector of St. Peter's Church in the same city, who presented to the Bishop last year the *largest Confirmation Class ever presented in Chicago.*

ST. PETER'S CHURCH,
Belmont and Evanston Avenues,
CHICAGO, ILL.

February 28, 1901.

MY DEAR DEWITT:—

I have refrained from saying anything to you about your little booklet of Preparation for Confirmation, until I had a practical test of its usefulness in the instruction of candidates. I feel now, however, that I can confidently recommend it as being a most useful course of preparation. I have used it as a class-book for my junior candidates whose ages vary from fourteen to twenty-one, and I have found the results of their study of it to be most satisfactory. I thought I ought to tell you this.

Yours Fraternally,
[Signed] FRANK DU MOULIN.

The Price of the Manual, in any quantity, is **10 cts.** *per copy. Postage 10 cts. per dozen.*

THE YOUNG CHURCHMAN CO., - Milwaukee, Wis.